

LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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PRICE FOURPENCE.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

There is one steadfast ray,
One still small spark
That lights the longest way,
That pricks the deepest dark.
—V. H. FRIEDLAENDER.

SPIRITS AND THEIR GARMENTS

We had supposed that the question, "Where do spirits get their clothes?" had been settled long ago for all intelligent inquirers. But some remarks of M. Paul Heuze in the "Daily Telegraph" recently show that there is still much inquiry on the point, for we see it stated that thousands of the readers of M. Camille Flammarion's books were "feverishly awaiting" his explanation of the fact that "the ghosts of the dead always appear with their clothes on." Well, if they do there is doubtless some explanation. The kind of logic which insists that if you cannot explain a fact it becomes a fiction does not interest us. We are familiar with instances of spirits who appeared in their "habit as they lived," of others who appeared in their spiritual garments, and we have record of at least one case in which the spirit showed himself in a scant and ragged attire because, as it was explained, his life on earth had been such as to provide him with no worthy spiritual raiment. The people who raise special difficulties over such a matter appear to have very little imagination. The question has been answered countless times by reference to the nature and resources of the spiritual world and the realm of thought in which when visualising a friend in our minds we call up a clothed figure. "Spirits of the living" have frequently been seen, and they are always attired in their earthly garments. We admit that we have still much to discover regarding apparitions and spirits, but, knowing that they do not belong to the physical order of things, we do not expect them to conform to its laws.

INTIMATIONS OF IMMORTALITY.

We have said several times before, and it may be permitted to us to repeat it, that the evidence for a

life after death does not rest solely on psychic phenomena. Psychic manifestations are necessary for many, perhaps most, people to make the matter for them a logical conclusion from observed or recorded facts. Many times in our experience we have met with those who, having found things go awry with their investigations and becoming confused and baffled, have retired from what they regard as a vain quest. They begin to fear there is no hereafter, and become gloomy and sometimes cynical. Yet there are thousands who are aware of the reality of spirit-intercourse who yet know nothing of psychical phenomena as a scientific matter, and who look at Spiritualism askance. We could tell some quaint stories illustrating this point. Spiritualism is not for these people; they have no need of it. Also there is a smaller class of persons who combine advanced intellectual powers with high intuitions and therefore have never any doubts. They are assured of a future life as a matter of reason and perception, and when they study the supernatural evidences it is rather as a means of acquiring knowledge than of obtaining proof of what for them is already proven.

EVENING: A SEA IDYLL.

'Tis evening hour and tired day
With all its cares has shrunk
O'er the encrimsoned rim, where now
The red-gold sun has sunk.

So motionless the ocean lies
As sleeping 'neath a spell,
And hark! Far off as in a dream
Is heard a distant bell.

Its solemn voice the list'ning night
With benediction thrills,
Then ceases, and earth, sea and sky,
The brooding silence fills.

See, flitting by in lonely flight,
On silent pinions buoyed,
A sea-bird passes, like a ghost,
From void unto the void.

From mystic spaces of the night
A hidden music calls,
And sweeter than the sounds of day
Upon the spirit falls.

Its streaming melody the soul
Floods, tranced out of strife,
From dream-sought spheres which hover o'er
The tear-dewed marge of life.

And vesper harpings fill the air
With stirrings from the deep,
For strife-bewildered souls who toil,
Their tasteless fruits to reap.

Soft murmurings reach the spirit's ear
By outer sense unguessed,
Low voices call from Halcyon isles
And whisper "Here is rest!"

—JOHN H. ARKINS.

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22/- per annum

THE PROGRESSION OF MARMADUKE.

Being sketches of his life, and some writings given by him after his passing to the spirit-world. Given through the hand of Flora More.

(Continued from page 435.)

September 28th, 1919.

THE SPREAD OF A RELIGION.

"I mean a religion which is truly one, and which can enter into every detail of daily life. Creeds form no part of it: they are but the envelope which, like the outside of a nut, has to be broken and cast aside ere the kernel can be reached. Deep down in men's innermost selves lies this kernel of religion. They may say they believe nothing, yet they do believe all that is material to their welfare. They think, because they have thrown away the shell, they have cast aside all; whereas there is nothing less true; for those who keep the shell intact will never reach the kernel. I want you to take comfort from this fact, and not to imagine that where the truth has not been grasped in earth life, the spiritual life must suffer after the great change has taken place. We would rather welcome here one who had not what is called 'believed' than a church member pass to us in all the dogmatism of his creeds and beliefs. True religion is really on the increase, but it was necessary that there should have been a period of what is called 'materialism' because there is no room for the truth in any mind which is filled by false beliefs, and these must first be got rid of. Therefore the 'materialistic' age was rather a benefit than the reverse. Then came the great war, and mankind found he needed something he could cling to; look up to; and in which he could wholeheartedly believe, and so belief in spirit-life grew, and where its supporters were numbered by hundreds they are now thousands."

[And will the whole world be brought to the truth?]

"Not yet; there must be generations upon generations before the truth will be acknowledged by all. The believers in it will still be for some time the persecuted, but this ostracism will grow less and less, for the world will come to see that, like Christianity, this knowledge is not a passing phase of thought which men lightly take up and lightly abandon, but a living thing, and that neither argument, ridicule, nor persecution will make its votaries less tenacious in their hold upon what is truly to them the rock of refuge. This war has made a bridge between the seen and unseen, and where both sides are eager to bring about reunion they must succeed."

[How then will the new belief spread?]

"Very slowly, for when the gaps are filled which the war has made, there will be less desire shown for this knowledge, except by constant and faithful natures; but the wave has come forward and left its mark upon the shore, and there will be no backward tide, but only a less rapid progression than at first. You who are pioneers must not relax your efforts but rather increase them, and must endeavour to still fight the fight for progress and enlightenment. Perhaps it is as well that the knowledge should not become too soon universal. If it were, there would be no heroism in outspoken belief in it, and what one suffers for, one values far more than what is easily won. If Christianity had not claimed its martyrs it would not have had its large following, and so it may be with so-called Spiritualism. The term to us means nothing—it is a misnomer, for all truth should be spiritual, but on earth mankind must attach a label even to the deepest and profoundest convictions, and so we let the word pass. When this religion of the future is recognised by all, and practised by the majority, then will come the era of true brotherhood, and not before. Strikes and other upheavals of society may appear to have many sources of origin, but they are really caused by the earthquake which comes from the seething of unsatisfied desires, unfulfilled aspirations, and the dissatisfaction of mankind with his own life. This earthquake will cause more and more upheavals as men learn to think, and will break out in various ways until the lesson has been learnt that material desires can never be fully satisfied and that spiritual aspirations alone can bring peace."

October 5th, 1919.

CAN THE TWO LIVES BE LIVED SIMULTANEOUSLY?

"Truly they can, as you and others have proved in their communications with our world; but I did not agree with your preacher this morning, for I think that God does show Himself in the earthly life, and that though there are

sorrows and disappointments in it which do not occur in the spiritual life, yet these are a part of education only and therefore must be taken as a working out of God's plan for the world's progression. I cannot agree either that there is a sharp line of separation between the two worlds, in fact there is very little, the two intertwine and dovetail and sometimes you enter our world, as when you leave your body during sleep and escape to the higher state and the more spiritual activity. But there can be an intermingling of the spiritual with the material even in your daily employments, and you will find that if you allow yourself to realise this you will gain more and more of spirituality and of spiritual perception. Now the perfect life on earth is where the spirit dominates the earth-body, and all that a man does, thinks, or says, is but a reflection of his spirit, which is acting as the judge and critic of his lower nature. No doubt, if mankind believed in the reality of the next world as a proven fact, and that they would meet their dear ones there who had gone before, they would allow themselves to be guided by these to purer thoughts and nobler actions, but they do not, as a rule, really believe it. You may possibly think that if men are so dependent on our world for the development of their better nature, it is strange that the absolute knowledge of a future life should be confined to the few and not be more general. Well, what a man works for he usually values more than what comes to him easily, and perhaps this is the reason why the knowledge has, with a few exceptions in the case of natural-born mediums, to be acquired at the cost of some pains and sacrifice. We do not absolutely know the past history of man's development, but of this I am sure; that in whatever planet or sphere he may be placed in the future, he will never be cut off from those he loves, but that 'Love will still be Lord of all' in a higher sense than these words generally convey; for 'Infinite patience, infinite love, infinite wisdom, stream from above,' and no one can suffer disappointment where love reigns triumphant."

October 12th, 1919.

THE POWER OF A GOOD LIFE.

"I want you to understand that a 'good' life, one that will influence others for good, and not necessarily one spent in what are called 'good works,' which may be only a form of self-advertisement. I mean a life which is never publicly known, a life spent in deeds of kindness, and in helping forward struggling men and women. There are many such in the world, needing assistance, and when such a man or woman goes about filling gaps for which no institution exist, and giving sympathy beyond what any institution can provide, then that life has an enormous power for good. Men and women who have long ceased to believe in unselfishness on the part of others, when helped in this friendly manner cast off their doubt, and again believe in human goodness and love, and that these messengers may have been sent to their aid by God Himself in their great need. We would there were more of these messengers of love. Take the case of a man who can barely earn enough to keep hunger from his family, and there comes to him such help in his despair, then it prevents his faith from being strained to the breaking-point, and gives him back his faith in the mercy and love of God. I do not say that philanthropic institutions are not useful and helpful. In many cases they do what would be impossible for any single person to carry out, but, where possible, private aid is better for the recipient than to be one of a multitude of 'cases.' The influence of such a man does not end with the one he helps. In some way the aroma of helpfulness permeates the air around him, and selfish people become less selfish, and people who have lived only for themselves begin to think of others. One feels better for being in the company of some people, while others have a contrary effect and only depress those around them. These are the self-centred people, who talk about their own troubles, but take no interest in the sufferings or trials of anyone else. Would they could realise the expiatory repentance they will have to pass through before they can hope to mingle with the philanthropists of our world! However they try, selfishness is so ingrained in them that it is as difficult to eradicate as to remove an ink-spot from a delicate fabric,

(Continued at foot of next column.)

DR. FOURNIER D'ALBE AND THE GOLIGHER CIRCLE.

By J. ARTHUR HILL.

Dr. Fournier d'Albe's book will be hailed with great joy by Mr. Clodd and the young lions of "Truth," for it attributes fraud not only to Miss Goligher but also to other members of the circle. This is a serious accusation, and the grounds thereof naturally call for careful examination. All of us admire Dr. Fournier d'Albe's linguistic and scientific ability, and his great industry. The translation of Schrenck-Notzing's book on Materialisations is in itself a feat which all who have tried to learn German will regard with reverence, not to say awe. Accordingly we expect something good from the just-published volume.

Personally I have to confess to some disappointment, though it is a disappointment which has its pleasant side. I expected that fraud would be proved or rendered very probable. I like to be able to come to definite conclusions one way or the other. I am consequently disappointed because the book does not convince me of anything in particular, but I am rather pleased because I am spared the necessity of believing in the total depravity of the human beings concerned in this particular case. I agree that there are depraved human specimens, and we must judge according to evidence and not according to our wishes; but the volume under discussion does not seem to me conclusive. Its method is not up to the level of that of Dr. Crawford. For instance: On page 9 we are told that the table resisted Dr. F.'s push and pull, "as if held by a couple of strong men." Also that his knee was tapped by the trumpet, which he pushed and pulled gently, noting that it felt "as if grasped at its narrow end by a strong human hand." Further, there was felt "a pressure as of three large fingers grasping my left shin just below the knee." In the Notes and Comments on this sitting we are told that the light "sufficed to control most of the hands of the sitters, but none of their legs." This is very unsatisfactory. If the light was strong enough to control "most of" the sitters' hands, we want to know *which* hands were the controlled ones. If the hands of those sitters within reach of Dr. F. were visible, and if the other sitters were seen to be in their places, the inference would be that the phenomena, which felt as if done by hands, were not being done by the hands of the sitters. We should at least have made some progress, even though the sitters' feet might be unaccounted for. But this loose statement that "most of" the hands were controlled—without specification—gets us nowhere.

On pp. 18 and 19 we are told about an experiment with a decanter containing a drop of mercury, a china button, and a piece of india-rubber. The operators were requested to abstract the button without inverting the decanter. The idea was that this could be done by means of a psychic rod with a suction end. After the experiment the decanter was found on its side, still containing a drop of mercury and the piece of india-rubber, but no button. Dr. F. remarks that "the decanter experiment could only be performed artificially by taking up the decanter, pouring the contents into a receptacle and replacing the button together with another drop of mercury." But this contradicts his own account of what happened. The button was *not* in the decanter at the close of the experiment. Probably it is a verbal slip, "the button" being said instead of "the india-rubber" in the sentence just quoted. There seems to be another slip in the same sentence, *viz.*, the reference to "another" drop of mercury. If poured into a (hypothetical) receptacle the original drop would still be available. This laxity in description inevitably leads the reader to form a low estimate—quite possibly a too low estimate—of the investigator's reliability.

(Continued from previous page.)

and generally a mark is left where the stain was. If the lives of such men had been different, they would have passed almost at once into the company of the friends who had gone before, and have commenced to aid them in the work they were doing for both worlds. We cannot, from here, help with money on earth, it is true, but we can give hope and comfort, thought and sympathy, and often the impressions we can give banish despair and even prevent suicide. You know not from whence comes the sudden feeling of hope which replaces despondency, but you do feel that life can be lived once more, and that the fight can now be fought to the end. The poor souls whom we have helped in this way have often a glimmering that the hope that has come to them has been from the other world, and they possibly pass on their impression to others; and in this way spread the truth. The torch of sympathy has a brilliant flame which will pierce through deep darkness, and can shine upon the misery of earth and turn sorrow into joy. Never despair, therefore, because you think your work is unimportant, but consider that the smallest action, word, or thought on your part can have its effect on others, and that you are helping either to forward or retard, by your example, the great scheme for the progress of mankind."

(To be continued.)

Again: the decanter was "near K. G." (Miss Kathleen Goligher). But nothing is said as to whether Dr. F. could see K. G.'s hands.

Then, on p. 22, Dr. F. says that by putting water in the decanter, as well as the other articles mentioned, trickery was rendered "impracticable," and under these conditions nothing happened. But what about that (hypothetical) "receptacle"? The water could have been poured into it and back from it; the use of the water therefore did *not* render fraud impracticable—if we assume the "receptacle" and that the various pourings-out could have been done without detection.

On p. 29 we read of marks being made among scattered rice-grains. We are not told where the rice was. If within reach of a sitter's foot, and the foot was not watched, there was of course no evidentiality about the phenomenon, and the experiment was futile; obviously it could yield no evidential result. If the rice was *not* within the reach of anyone, who made the marks? Anyhow, we ought to be told exactly where the grains were placed, in relation to the sitters. Dr. F. supposes that K. G.'s foot did the business; but in these matters we want much more than suppositions—we want evidence.

The same remarks apply to experiments with clay in saucers, and with rubbers suspended from a table. We are not told how far these things were from the suspected persons. Curiously, we are told that the contact-bell which was rung was thirty-six inches from K. G.'s feet and that Dr. F. had introduced conditions which rendered impossible any acrobatic performances on her part. Who rang the bell, then? Who was near it, and were that person's hands and feet watched. No statement, and accordingly we can form no opinion.

The one incident which yielded definite evidence of fraud was a stool levitation. Dr. F. says he saw K. G.'s foot lifting the stool. But the light was admittedly dim, and Dr. F. complains frequently that below the level of the table-top little or nothing was visible. Presumably K. G.'s foot would be below that level. Can we feel sure that Dr. F. saw what he thought he saw? We know the predisposing influence of a will to believe, and how easy it is to be mistaken in a dim light. I would not trust my own eyes in conditions such as those described, and I confess to a certain scepticism when the eyes belong to somebody else.

On pp. 38 and 39 Dr. F. describes how he felt movements of Mr. Goligher's and K. G.'s legs, in unison with movements of the table. But, again, can we rely on these impressions? They were not confirmed by any other sense; the legs were not *seen* to move. And even if they had been seen to move, and if the perceptions had been confirmed by another spectator, the fact would prove nothing. It is well known that muscular jerks on the part of a physical medium frequently accompany phenomena which nevertheless are not normally caused.

These are samples of the "evidence" contained in the book. Nothing is proved. Dr. Fournier d'Albe accuses of fraud not only Miss Goligher but also her father and other members of the circle; but to one reader at least the evidence is entirely unconvincing. Is it fair play to make these accusations, on a slender basis, against people who cannot defend themselves?

Let it be thought that I have some personal reason for my attitude, I may here say that I do not know any of the Goligher Circle and that I have never had any communication with any member of it.

PAGES FROM LIFE.

An incident of those early schooldays had always remained with him, in its exact words. The exact words of a selectly famous professor of philosophy, who, living for the few years of his retirement in the neighbourhood of the preparatory school, had given—for the pure love of seeing young things and feeling the freshness of young minds—a weekly "talk about things" to the small school-boys. And whatever the subject of his talk, he almost invariably would work off his familiar counsel:—

"And a very good thing," he used to say, "an excellent thing, the very best of practices, is to write a little every day. Just a little scrap, but cultivate the habit of doing it every day. I don't mean what is called keeping a diary, you know. Don't write what you do. There's no benefit in that. We do things for all kinds of reasons, and it's the reasons, not the things, that matter. Let your little daily scrap be something you've thought. What you've done belongs partly to someone else; often you're made to do it. But what you think is you yourself; you write it down and there it is, a tiny little bit of you that you can look at and say, 'Well, really!' You see, a little bit like that, written every day, is a mirror in which you can see your real self, and correct your real self. A looking-glass shows you your face is dirty or your hair rumpled and you go and polish up. But it's ever so much more important to have a mirror that shows you how your real self, your mind, your spirit, is looking. Just see if you can't do it. A little scrap. It's very steady, very steadying. . ."

—From "If Winter Comes,"

By A. S. M. HUTCHINSON,

THE SPIRITUALISTIC HYPOTHESIS. A REPLY TO SIR OLIVER LODGE.

By PROF. CHARLES RICHEL.
(From the "Revue Metapsychique" for May-June, 1922.)

My illustrious friend, Sir Oliver Lodge, has defined with a remarkable lucidity the spiritualistic hypothesis in all its essentials, while clearing away the credulous beliefs of the common herd. But I am sure that he will forgive me for saying that I cannot share his opinion, even after reading and carefully considering his reply—and I may add that I have also read and thought much over the fine works he has written on the subject.

After all it is the facts that matter. The theories which are built upon these facts may reveal more or less deep differences of opinion; what is essential is that the facts should be accepted. Now Sir Oliver Lodge and I agree absolutely as to the facts.

The great mass of the facts is true, well authenticated and cannot be destroyed, whether we call them spiritualistic, occult, or metapsychical. There may be error, illusion, even fraud: granted; but there remains a number of indisputably genuine phenomena, which Authority, however orthodox, must accept.

I will not continue. Both Lodge and I know that in metapsychical science there has been collected an imposing bundle of truths.

Let us then pass on to the interpretation of these facts, or rather to the deductions that can be made from what has been established experimentally. For Spiritualists all is comparatively simple. The personality of the dead is not extinguished when the brain dies; the mind of George Pelham reappears when Mrs. Piper is speaking; that of Raymond Lodge when Mrs. Leonard and Feda are there; that of Myers when Mrs. Verrall is writing.

The hypothesis is precise and bold. It is based on certain very striking resemblances, which can be summed up by saying that the words of George Pelham, of Raymond Lodge, of F. Myers are pretty much what they would say if they were still with us alive. We get such personal memories, such characteristic phrases, such a veridical and coherent representation of personality that the most simple hypothesis is that their personality has survived.

It is to be understood that I am not considering the numerous lucubrations, often ridiculous and confused, that the spirits of the dead are supposed to transmit to us through the voice or the writing of the medium; for in such case it would be impossible to support the spiritualistic theory. To discuss the matter fairly one must disregard the puerilities which are supposed to reach us from beyond the grave, and to consider only reasonable instances, where through the medium facts have been given which the dead person, said to be reincarnated in the medium, alone could know.

Now such cases exist, but they are not common; in fact they are extremely rare. But that they should happen infrequently does not matter; a few well authenticated cases of this kind are sufficient to afford support to the hypothesis of survival.

I say advisedly "affords support" and not "proves," for other explanations of the facts than that of survival appear to me to be possible, nay probable; and it is on this point that I disagree with Lodge.

To take one instance: a medium describes minutely how a photograph of Raymond Lodge has been taken, and adds a characteristic detail; the hand of one of Raymond's comrades is placed on Raymond's shoulder. At the time when the medium related this, no one in England could possibly have known that such a photograph of Raymond had been taken, much less that a peculiar detail would be found on it.

The above is the fact. It is evidently beyond chance-coincidence nor could the medium have acquired it through the normal channel of the senses. But what can we deduce from it?

There appear to be just two explanations:—

1. That it was Raymond Lodge who had returned.
2. That it was the medium who, gifted with lucidity, with clairvoyance, spoke of this photograph because she had got the idea of it, in the same way that she gets the idea of many real things without it being necessary to call in the action of a discarnate intelligence.

Now this second explanation seems to me to be far the most likely because it involves no hypothesis. The acquisition of the knowledge of things by other means than through the normal channels of the senses is a fact that cannot be disputed, and it has been proved by a number of experiments that Sir Oliver Lodge cannot throw any doubt upon. There do exist clairvoyance, lucidity, second sight, cryptesthesia (the term does not matter).

This is a fact. But to avoid embarking on a sea of hazardous conjecture, I cannot go beyond this.

And I can give the reasons why I cannot go beyond this admission:—

1. The argument that the medium says: "I am George Pelham; Frederic Myers is incarnating in me; I am talking to Raymond Lodge"; this argument is of no value; for all mediums show an invincible tendency to impersonate some particular individual. This personality is formed by their imagination, or by the imagination of others, for it is easy to create *ad lib.* fictitious personalities. The mediums accept everything. They "incarnate" whatever one wishes them to incarnate. It is therefore quite legitimate to suppose that such impersonations are purely imaginary.

Now once it is admitted that an imaginary impersonation can take place—and it is impossible not to admit it, as there are thousands of cases in proof of it, and the experiment can be repeated as often as one wants—the intervention of a conscious personality becomes quite superfluous and unnecessary.

To put it another way, in order to believe that George Pelham has survived, it is not sufficient for Mrs. Piper to say: "I am George Pelham"; such an affirmation is very poor evidence. And if, after having said: "I am George Pelham," Mrs. Piper relates a number of facts that only George Pelham knew, that does not help me either, for Mrs. Piper knows a number of things which she has not learned through her senses, and by her faculty of lucidity she connects them with the personality of George Pelham, which she has created out of her imagination, just as Phinuit, who was certainly not a real person, has done.

Lodge says that this term "lucidity" is but a word. That is, alas, true, but it is a word that denotes a fact, a phenomenon. Most certainly it is no explanation, for words cannot explain phenomena; they only formulate them.

When I speak of "vision," I do not explain vision, I merely state that a light striking the eyes, causes a reaction in our consciousness, and a visual perception; in the same way, when I speak of "cryptesthesia," I merely mean that our intelligence has been notified (by means of unknown vibrations) that some phenomenon is being produced outside us.

I will repeat that if anyone would deny the existence of this faculty of lucidity, it will not be Sir Oliver Lodge. He is in no doubt about it; he has noted it a hundred times, a thousand times; but instead of attributing it to the living human intelligence, he attributes it (in certain exceptional, very rare cases) to a discarnate intelligence that has returned.

2. Lodge makes the reproach that I make a "fetish" of the human brain; that is to say, that I consider the integrity of the brain as a condition essential for memory.

Well, I am not ashamed to confess that until I receive proof to the contrary I do not believe that there can exist memory without a brain—at least in the case of a human being; for there is such a parallelism between the phenomena of memory and the physiological conditions of the cerebral life that dissociation seems to me to be impossible.

Just as the light given out by a lamp is a function of the quantity of carbon burnt in the lamp, and depends upon the perfection of the component parts of the lamp, so the conscious memory is a function of the perfection of the cerebral organs and of the inter-cerebral physiological combustion.

When the heart stops, memory ceases (syncope). When the supply of oxygen fails, memory disappears (asphyxia). When chloroform poisons the nervous cellules memory is extinguished (anesthesia).

This is true of the memory in man and in all the animals, for the human cerebral apparatus does not differ essentially from the cerebral apparatus of a dog or of a squirrel, or even of a tortoise or of a frog. As the cerebral apparatus becomes more complicated, the intelligence becomes greater, the memory more extended and more profound; but ultimately one has always to do with a nervous mechanism served by organs that become more and more perfect, but similar in principle. The memory of a dog and the memory of a man are phenomena of the same kind. As the cerebral apparatus becomes more complicated, so the results become more and more complicated.

Lodge says, "memory survives death," but what other proof can he bring but the statements of mediums that they are Abraham Florentine, or George Pelham or Frederic Myers, and that they relate a few very imperfect, very incomplete memories of Abraham Florentine, of George Pelham, and of Frederic Myers? On the contrary all physiological and psychological experiments demonstrate the close inexorable parallelism between memory and the

life of the brain, all, all, without any exceptions. The connection is so close, so constant, that it would require the strongest evidence to convince me that this parallelism is not due to cause and effect, just as it would require the strongest evidence to convince me that a lamp can give out light after it has been smashed.

3. The comparison made of the musician whose instrument has been destroyed is ingenious, but, alas, it leaves me cold; for I have no reason for believing in the existence of any musician. The existence of a musician, apart from the instrument, has never been established. I only know the instrument, an instrument which resembles an automatic piano, excessively complicated, but so actuated that under the influence of an exterior impulse the machinery goes out such or such an air. The difference between an automatic musical instrument and the cerebral life is that in the latter there is consciousness, while there is none in the musical instrument; but the fact that consciousness exists does not affect the automatic nature of the phenomenon.

As to the melody, it exists of itself, independently of the instrument or of the consciousness. It was a human thought. Now a thought that has emanated from a brain and has spread itself outside resembles the light of the lamp spreading through space. It is a vibration which possesses no conscious personality.

4. I do not, however, wish to carry this denial of the spiritualistic hypothesis too far, for I know only too well how astonishingly and rapidly things change in Science. Although all is yet dark, profoundly obscure, yet rapid progress is being made, and it is nearly as imprudent to deny as it is to affirm. The future, the immense future, is open before us.

At any rate, at the present moment, I think one must admit that the spiritualistic theory is terribly weak. Against it, it has the close parallelism between the brain and the memory, as well as the obvious animal nature of the human intelligence. In its favour are but the statements of mediums that they are such or such a personality, and the rare and confused representation through a medium of characteristics relevant to a departed personality.

We have not the right to call these "memories." And even then one has to pick and choose among the best of the evidence. Those observations which might allow one to believe in the possibility of survival are extremely rare, lost in a mass of imperfect and ridiculous verbiage, more religious than scientific.

Therefore, until I shall have seen some beginning of what I call proof, I shall continue to look upon the Spiritualistic theory as a working hypothesis, somewhat improbable, convenient, and perhaps of use in studying the phenomena. But that is all.

Lodge thinks that the Spiritualistic theory is true; I do not think that it is proved or even probable. But this difference of opinion will not prevent either of us from making the same experiments, for neither Lodge nor I make experiments to prove or to disprove a theory. We observe and we carry out experiments in order to find out, in order to know.

We neither of us can guess where this research will lead us to. What we both do know most certainly is that we

shall accept the results obtained, for we are both ready to adopt without fear and without reserve whatever truth may be revealed by scientific experiment.

CHARLES RICHEL.

NOTES ON PROF. RICHEL'S LETTER.

By C. E. B. (COLONEL).

In his reply to Sir Oliver Lodge, Prof. Charles Richet has not advanced any fresh arguments against the Spiritualistic hypothesis. He still bases his cardinal objection to that hypothesis on the close parallelism between the processes of memory and the mechanical actions in the brain. To him memory without brain is an impossibility. And that being so, the survival of man is equally an impossibility.

He appears to imagine in survival pure memory, pure spirit, existing and functioning without any vehicle for expression. It is probable that this view is erroneous and that the Self, after death, continues to function through a vehicle suitable to the different environment. What the substance, form, or conditions of this vehicle may be, we can form no idea; in the very nature of things it is impossible for us to do so, but it does not follow that such a vehicle does not exist. Evidently this is somewhat of a metaphysical question, and it can never be established by scientific observation or experiment, but the conception does seem to remove to some extent the great stumbling block of Professor Richet.

More pertinent to my mind is the comparison he makes between the human mind and that of the animal, and it would appear of great interest and importance that the differences should be established which should explain why Man should survive and the animal should not. I have never seen this point discussed seriously.

Professor Richet appears to accept very readily the existence in certain persons of a natural though abnormal faculty of "lucidity," which enables them to ascertain facts concerning a dead person who was quite unknown to them, but he does not explain how such a faculty can possibly enable a medium to choose, to select, from among the mass of memories in the subconscious mind of a person not present and unknown to him, facts relevant to one particular dead person, equally unknown to the medium.

The impersonation of a fictitious person is a commonplace of hypnotism, and it can be readily understood that a medium, acting on a strongly expressed verbal suggestion, should be induced equally to impersonate a fictitious person, for their state often resembles certain hypnotic conditions, but what has that in common with the strikingly veridic and dramatic representation of a personality, not ever known to the medium, but who did once live on the earth, together with a mass of intimate details of their life? I cannot help thinking that Prof. Richet's standard of evidence of identity is too severe, and such as would make it almost impossible for any living person to establish their identity, for it must obviously be of the greatest difficulty to verify something once known to a dead person only, and not known to any living person in the world.

THE RETURN OF NAPOLEON.

History itself is always liable to revision and corrections; much more so legendary history. But we give the following story taken from a book published some years ago, "A Diplomatist's Wife in Many Lands," by Mrs. Hugh Fraser, in which the following story is related as to Napoleon:—

It was nearly six years after that last parting of theirs that Madame Mère was sitting in the drawing-room of the Palazzo Bonaparte, on the morning of May 5th, 1821; downstairs, at the same time, the hall porter found himself confronted by a stranger, a man in a voluminous cloak and hat drawn low down on his features, who was inquiring for "La Signora Madre," saying that he must see her at once, as he brought her news of her son, the exiled Emperor, from St. Helena. The porter on learning this, led him to the door of the "Piano Nobile" (the first floor, occupied by Madame Mère), and there handed him over, with a word as to his mission, to a servant, who at once departed to inform the old lady that a man called to bring her news of the Emperor.

Instantly she gave orders for the stranger's admission to her presence. On making his appearance, he kept his cloak still somewhat over his face—rather to her surprise—and remained silent till they were alone, when, lowering the cloak, he revealed himself. It was none other than Napoleon himself. Madame Mère, carried out of herself at the unexpected sight, uttered a cry of wonderment, half of incredulous joy, half of apprehension for his safety. In a flash of memory, the occasion of his last escape came back to her—the day of his flight from Elba in 1815—and she took it for granted that he had contrived a similar escape from St. Helena, and had presented himself thus to her to ask for a temporary shelter on his way to some rendezvous in France.

But the awful chill of a contact with other than human forces fell upon her, when, for all answer to her cry of greeting, the man before her, regarding her with an air of poignant solemnity, spoke these words: "May the fifth, eighteen hundred and twenty-one—to-day!" His tone was of such tremendous significance that it paralysed her intelligence beneath a load of irrevocable finality. As she gazed at him, he stepped slowly backwards and retreated through the open door behind him, letting fall the heavy *portière* as he did so.

Recovering her self-control, Madame Mère rushed from the drawing-room into the apartment beyond. It was empty, and she hastened out into the *sala* or ante-room, where a servant was sitting at the door according to custom.

"Where is the Gentleman?" she cried.
"Eccellentissima Signora Madre," replied the man, "no one passed through since I conducted him to your Excellency. And I have not left this place for a moment."
Sick at heart, Madame Mère withdrew. For two months (oh, the heartbreaking delays of those deliberate times!) the affair remained a mystery. Then, some time in July, Madame Mère learnt the truth that she had suspected from the first. On the 5th of May Napoleon's liberation had come. He had escaped from his prison by the death to which he had so long looked forward.

EACH individual chooses his own companions wittingly or unwittingly. If he flout the idea that we are present in the earth-sphere, or that any influence may proceed from what to him is the unseen and unknown, that matters not so he be of good intent and of right motive. He opposes to us no barrier of absolute negation. We help him gladly, for he is honest, and will some day in his honesty own his error.
—VALE OWEN SCRIPT.

PREVISION AND PREDESTINATION.

By "LIEUTENANT-COLONEL."

The fact of Prevision and its apparent evidence for Preordination as against the theory of Free Will is of such great interest to the individual reader that no apology is offered for returning to the subject, more especially as the difficulty in collating Prevision and Free Will lies in a very common but incorrect assumption, as will be shown presently. An article on this subject in *LIGHT* (p. 252) attempted to show by ordinary logical methods that the two were not incompatible; but as the subject really depends on dimensional conditions, the reader may find it worth his while to consider it from that point of view.

It was pointed out in the previous article that space and time are not concrete realities but arbitrary conceptions by means of which we index existence, and, as far as space is concerned, this is done by noting the relative position or movement in three independent directions or dimensions—a dimension being a direction which does not contain any degree of the other two dimensions, but is entirely independent of them.

Space, within the range of our present senses, can only contain three of these dimensions, commonly known as length, breadth, and thickness, but it can easily be realised that the fact of an object containing some degree of each of these dimensions does not constitute existence; it must contain something more, some degree of duration, a measurement in a fourth dimension, commonly known as Time, if it is to exist at all. But the human senses have no perception of time, they only register a succession of impressions, and an orderly uniform progression in this direction is assumed in default of other evidence. The senses can register a qualitative and quantitative amount in the three known dimensions, but time has been assumed to be constant and invariable.

Curiously the usual conception of time is that of something which exists within space conditions, whereas the contrary is the case, and our space conditions are but a sectional position in time.

TIME CONDITIONS.

Events do not stagnate in a changeless condition until they enter this time section, they evolve while they are passing through this section, and then stagnate in history for the rest of their existence. That is to say, the change in things is not only in the present; it also happens in the future and past.

Take the analogy of two-dimensional space and physical or three-dimensional events; we know that these events are mutable during the whole of their three-dimensional existence, but a two-dimensional being would only perceive their mutability during their passage through his sectional world, and might well assume that they were stagnant both before and after that passage, and that his world was the all important period for which the whole cosmos existed. We from our superior position can see the absurdity of this conclusion, and yet being sensually confined within our three-dimensional space conditions, we make the same error of assumption, that our space conditions are comprehensive and final; that events exist for our conditions only, and are but, at best, in some sort of storage in any temporal conditions which are external to the present, i.e., our Time Section.

THE FUTURE.

Prevision is an advance view of an event, but it is not a comprehensive view of that event, including its whole time value or measurement in that dimension. The physical limitations of the brain inhibit any conception of four-dimensional substance, and although Prevision is of a four-dimensional nature, and probably exercised through some interior or supernormal sense, we do not at present possess any organ capable of registering such higher-sense-effects, and we have to rely on the physical brain with its dimensional limitation. Consequently although this super-sense may enable us to obtain an advanced view of an event, it can only register an advanced physical view of the event, that is to say, one or more advanced time-sections, and not a complete time-view. Thus a two-dimensional being might possess Prevision, in thickness (that being his form of duration), but he could only think in planes, and could only conceive advanced planes, or what appear to us as physical sections of an object.

It is therefore obvious that the fulfilment of Prevision depends on the stability of an event or object in duration. An object may be advancing in physical space towards a certain two-dimensional section of that space, and an advanced sectional view of that object may be obtained by a two dimensional being but it would depend on the sectional view remaining unaltered, if the Prevision is to be ultimately recognised, although at the time the Prevision was correct as an advance view.

Similarly a four-dimensional object, or time event, may be its condition subsequent to Prevision, and before usually "happening" or arriving at our time section.

PREORDINATION.

Any change in an event, either within the range of physical space, or outside that range, must be inherent in the event or due to external influence. Within physical

space the change in an event may, on occasion, be obviously due to human or organic influence, but all such change might appear as possible occult influence to a two-dimensional being, and, similarly, changes in time events may be due to occult influence from higher space conditions, and it would be necessary to comprehend all higher-space conditions before the evidence of occult interference could be eliminated, and some portion of the change in the event classed as inherent and due to Preordination. It is reasonable to suppose that not only the changes in events but the events themselves are the combined result of occult interference in its infinite stages, for Preordination, that is the direct interference of the Deity, would be an over-ruling of all other powers, a limitation of Free Will in every degree of being. But as even man possesses a large freedom of action, it is inconceivable that anything within our conception should be beyond the capacity of higher powers, and it is equally inconceivable that the Deity should limit such higher powers in matters which were within their capacity.

THE PAST.

If it is logical that events should be liable to change prior to their entry into physical space conditions, it is equally logical that they should be liable to change after passing out of these conditions; the supposition that an event, or personal action, is final, and exists as such for infinity, cannot be reasonably contended if consideration is given to the effect of this contention. It is illogical mathematically, for finality implies death, extinction, while movement is a necessity of existence, and movement implies change. Even from the ethical point of view the contention is untenable. The adage, "As the tree falls so shall it lie," has always been misunderstood; the tree does not remain the same, but undergoes continual change, and the real implication is that man will enter the next stage of life just as he leaves this, but not that he will remain in that condition. It is obvious that if evil acts remained permanently unchanged, their effect on their environment would be eternal, but there is no unchangeable impress, the good can be expanded and the evil erased until no evidence remains, for only so could we attain towards perfection.

Higher powers are willing and anxious to help us in the elimination of evil, but they cannot over-rule Free Will, they can only help when their help is desired. They may exercise a power of interference with an event in our "future," but when that event has come to some degree under our control, to that degree it becomes our responsibility, our act of Free Will, and no power can interfere against our will.

An evil act is like a stone cast into the sea, the ripples extend to unknown distances; the stone may be easily recovered, but the last ripple must be overtaken and smoothed out before the evil is cancelled. But it can and will be cancelled, good must prevail, although the "when" may largely depend on us, for the Great Design cannot fail, even in the least of its items.

A POLTERGEIST CASE IN SOUTH AFRICA.

A remarkable case of "haunting," accompanied by rapping, stone throwing and other "mysterious happenings," is the subject of numerous articles in the *South African Press*. We take from a long, illustrated account in the "*Rand Daily Mail*" of May 29th, 1922, the following:—

"In ghosts I have never believed. I won't believe in them now if I can help it; but we've been through some experiences lately which are both terrifying and inexplicable; at any rate neither the police, nor my wife nor I can get at the bottom of them."

In these terms a young man, Mr. D. Neaves, residing at Roodepoort and employed in Johannesburg as a chemist's assistant, referred to a number of mysterious happenings at his house. These, he says, are being ascribed to supernatural agency. Not only have they created some stir among the white inhabitants of Roodepoort, many of whom declare bluntly that the house is haunted, and that this is but the natural sequel to the constant holding of séances by certain Spiritualists formerly occupants of the place, but the local coloured community, taking its cue from the experiences of the Zulu constables who have taken part in police investigations, seem thoroughly frightened.

"There are spooks about," they say, with native readiness to ascribe the incomprehensible to the Supernatural.

At any rate, the white members of the Roodepoort police, whose help has been sought by the occupants of the house during the past few nights, have been quite unable to trace human agency in the matter, notwithstanding every effort to put an end to a most intolerable situation.

STRANGE DOOR RAPPINGS.

Mr. Neaves' house is situated about a mile north-west of Roodepoort in a somewhat lonely five-acre holding. It

RAY'S AND REFLECTIONS.

is a neat, red-roofed dwelling with white outside walls, and a group of servants' outhouses lying some twenty yards away.

The ground spreads in all directions to a barbed wire fence, which encloses the entire five-acre property, and serves to protect the stocks of valuable poultry bred by the owner. To the north, the blue shapes of the Magaliesberg bound the landscape, while Roodepoort itself to the south-east is shut off by the steep slopes of intervening ground.

Thus the house is somewhat solitary, and the strange rattings on the doors at night, and the hurling of stones on the roof which have gone on at intervals over a stretch of some three months, seem all the more remarkable in view of this isolation.

What are the recent facts?

The facts, to begin with, are that last Wednesday night, Mr. Neaves, angered by the insistent crashing of stones on his roof, reported the matter to the police, and that a white constable and four natives were sent to his house after dark.

The boys were ordered to stand some five and twenty yards away, and to watch not only the house, but any movement in their immediate vicinity. Hardly had they taken up positions when stones again fell heavily on the roof.

Mr. Neaves and the white constable searched around the house meanwhile, but could not discover the source of the annoyance.

A little Hottentot girl was then ordered to the garden well with a bucket, the intention being to see if she would stimulate the attentions of the stone-thrower.

She had barely got clear of the house when a shower of rock fell almost vertically about her, in fact, dropped in the light thrown from the windows of the house, but so vertically that the original direction from which they had been hurled could not be ascertained.

NO EXPLANATION.

Suddenly Mr. Neaves heard a peremptory knock "like a postman's knock," as he put it, at the kitchen door.

He tip-toed into the kitchen and stood there waiting close to the door, hoping for a repetition.

"Who's there?" he demanded.

Another heavy series of raps was the only response, whereupon he jerked open the door.

It was a swift movement. Hardly a second intervened between the knock and the opening of the door.

Nobody was there.

The native constable watching the place asserted excitedly afterwards, however, that he saw a pale blue flame travel along the edge of the roof and linger outside the door, this being followed by the knocking.

Mr. Neaves, who is sceptical of the supernatural, climbed upon the roof to ascertain if there were any traces of human handiwork there. Nothing met his scrutiny, however, other than the dozens of heavy stones—relics of prolonged bombardment.

He re-entered the house, therefore, and closed the doors. Suddenly the peremptory knocking was repeated at the back door. He hurried to the spot to open it, and on doing so was confronted by an excited native constable, who declared that the knocking had come from within. While discussing the point, loud knockings were now heard at the front door.

This door, however, was also being watched. The native guard concerned had heard the knocking there, he said, but had seen nobody.

The man seemed to be scared, and wanted to leave the place.

NO MEANS OF EXIT.

With regard to the knockings on the front door, Mr. Neaves pointed out yesterday that he was puzzled to know how anybody could have got away without being seen; for he would have had to make his exit through a gap in the fence guarded by a constable, who had never left it.

On several occasions since, Mr. Neaves, waiting to trap some human door-rapper, stood close to a door and opened it swiftly when the knocking came.

For all his celerity, however, he has found nobody, though his torch has flashed swiftly afterwards into very conceivable space.

"I am not a superstitious man," declared he yesterday, "and I am heartily sick of this business, not having had any sleep for a long succession of nights."

In order to ascertain whether dongas or any points of vantage had sheltered stone-throwers, Mr. Neaves has been in the habit of leaving his house at dusk—which is when the stone-throwing usually begins—and, accompanied by his boys, of making detours to suspected spots.

During his explorations, stones have fallen on his roof, and he has invariably returned without getting any nearer a solution of the mystery.

Investigations were carried on by the police, newspaper reporters and others, but the latest advices we have show that no conclusion had been reached. These cases, as we know, are rarely cleared up to the general satisfaction. It remains to be seen whether in this instance a decisive verdict will be arrived at.

A friendly reader remarks on the number of people who keep on asking why all psychic phenomena take place in the dark. But it is not always ignorance that prompts the silly inquiry. Some of the persons who raise this question, as an objection, are perfectly well aware that only a small proportion of the phenomena require darkness, and they are also well aware of the explanation as to why darkness is necessary in some cases. They use the argument dishonestly and to take advantage of the ignorance of the uninformed.

In this respect they resemble a well-known Rationalist speaker who is fond of proclaiming that Sir William Crookes said he had never received any evidence of spirit existence. This is intentionally to mislead his audiences, for that unscrupulous orator knows perfectly well that Crookes made the statement at the beginning of his investigations and afterwards announced that he had received proof and was quite convinced. But the people whom the orator addresses are not such fools as he seems to think them. They apply to LIGHT for information and are told the facts, after which they have taken Mr. Blank's measure in a way that he little suspects. The sceptic who attacks Spiritualism should remember that he is just as much under the searchlight of popular criticism as the people he attacks, and when he is untruthful he is always found out in the end.

In one of the purlieus of Fleet-street the other day I heard a famous journalist express the opinion that the fiasco with Eva C. who failed to make good the claims regarding ectoplasm would have stricken terror and dismay into the ranks of the Spiritualists.

I remarked that, personally, I had felt none of these sensations, and remained quite unmoved by all the alleged exposures. I had watched the comedy played so many times in the past and always with the same result. The facts were smothered by denials, drenched with contempt, scorched with ridicule, but they were never abolished.

The contest of affirmation and denial, the false rumours, the distortions of truth, the panic and excitement, reminded me of the old City life which I shared at one time with the late Dr. Powell. Around some commercial enterprise would flock a horde of harpies intent for their own interest in depreciating the value of its securities and damaging its credit. They would set afloat evil rumours of all kinds, some so alarming that timid holders of the stocks would be frightened into "selling out." But the men who knew the facts at first-hand remained perfectly calm, treating the rumours with disdain, and refusing to be scared by the most terrifying bogies. It is much the same in the controversy over the reality of psychic phenomena. They will weather the storm and emerge not merely unscathed from the ordeal but rather the stronger for it.

I have had several experiences of persons who, having received some prediction of the future, afterwards fulfilled, find fault with it because it is not always verified to the smallest detail. Or it may be a clairvoyant description, acknowledged as accurate except on one point. The person described had brown eyes and not blue ones, or he was forty-five and not fifty; and so on.

These people are very particular. They remind me of the negro who dreamt that he saw a ghost which revealed to him a spot in the plantation where he (the ghost) had in his life-time buried fifty dollars. On awaking, Sambo hurried to the place and, on digging, discovered a little hoard of money, but there were only forty-nine dollars. He was very much annoyed and went about denouncing the ghost for having cheated him out of a dollar.

Reading a newspaper article by the Hon. Maurice Baring the other day I came across a sentence that struck me as singularly appropriate to the attitude some of us can take up on psychic evidences: "Discussion, when you know for certain, and the other people don't is a vexatious waste of time."

D. G.

IN "ANIMALS' RIGHTS" (Messrs. Bell, London, 2s. 6d. net), Mr. Henry S. Salt presents in revised form a series of essays which appeared some years ago, setting forth the definite principle of a duty towards the animal kingdom on the part of mankind. The author treats his subject on broad lines, and with a reasonableness that will win the respect of all thoughtful readers, and, although it contains nothing startlingly new, the book will be read with interest by all who love or respect animals.—N. G.

LIGHT,

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THE MEDICAL PROFESSION AND ITS WORK IN SOCIAL SALVATION.

A notable article in that excellent magazine, "The Beacon," for July is "A Forecast of the Work of the Medical Profession," by Surgeon-Commander G. B. Scott, D.S.O., R.N.

He begins by a reference to the great strides made by the art of medicine, and the great amount of verified knowledge which has been accumulated. He states the ideal to which all progressive minds are working—the abolition of unemployment, poverty, misery, overcrowding and drunkenness. He considers the problem whether "these adverse conditions, these pestilential dark slums of life" are not necessary for our development. "Why alter these conditions if they are of value?" We reflect that the solution to the problem is in human hands but to a very limited degree. Life and the unfolding of life goes on with or without human co-operation. He may go happily with the great tide of Evolution or struggle with miserable futility against it. There is a great Will against which his little will fights in vain. He can baulk himself but not the Eternal Purpose.

Dr. Scott well observes that "in healing bodies and in improving the conditions of life in general we are clearing the way for the enlargement of mind." The expanding mind becomes a more efficient vehicle for the expression of ideals. He traces with clearness the work of the Medical Profession in the betterment of the race. He notes the achievements of Hygiene in the gradual disappearance of many of the diseases that scourged humanity in the past. He points to the way of eliminating other enemies of physical and mental health, and his clear vision leads him to plead for the co-operation of medical men with other professions and other minds, for he sees that Life is a unity and that its segments and sections must ultimately be merged together and that it is part of human duty to help in that work. And here we may quote:—

The opening up of the mental field of the masses by the removal of their mental and physical shackles will rapidly allow of a vast unfolding of the Master Principle of Man which is Spirit. We have sullied the Spiritual by cant and hypocrisy. Vain repetitions of spiritless prayers and recitals have benumbed our minds. Religion-mongers have systematised spirit and narrowed it to sects. There is more religion outside religious circles than there has ever been within them. But if it were not for this factor, spirit what would the world be like?

And having shown that the spiritual element in life means self-sacrifice, altruism, all those countless forms of self-devotion and heroism which are inexplicable on the purely material basis, Dr. Scott says:—

We must cease to look upon affairs "Spiritual" as the sole promise of religion or of the churches. They are the mainspring of everyday life, the essence of all social welfare and improvement.

The work of our [medical] profession is inseparable from the work of others who labour for better social conditions and enlightenment. Only by orderly procession and co-

operation can success be gained. This is undoubtedly the most re-assuring and hopeful age of recorded history. Modern thought is unanimous on the necessity of advance in social welfare.

That is the true optimistic note. But our author is no mere Utopian. He sees the dangers of the intoxication of power which may come upon the unwise leaders of men. We must beware of civilisation "wrangling to chaos" and having, like Sisyphus, to climb again.

The Medical Profession has "laboured to make the pestilential places of earth habitable. Gradually it shall come to realise that it is also our work to make habitable not only pestilential bodies but pestilential minds, too."

It is well said. Seeing the path we must needs follow it. To clear the way of ignorance is the first step to purging life of all the evils which are its natural spawn.

SPIRIT IDENTITY.

Some remarkable and convincing clairvoyance, with messages, was given lately by Mrs. Hayter, of the Charnister-road Spiritualist Mission, Bournemouth.

Recently two sisters, strangers to the clairvoyant, went to a service after which descriptions and messages were given. To one of the sisters, Mrs. Hayter described her mother who had only just passed over. After giving the description and a message, Mrs. Hayter said that the lady had a lily in her hand, although she could not get the full meaning of it. She knew it was very significant. On relating their experience at home to the rest of the family, another sister said she quite understood the meaning of the lily. When her mother knew she would not get better she spoke with this daughter about the future life (she had taken a slight interest in Spiritualism), and said if it was true one could return she would do her utmost to prove her continued existence. When the mother was lying in her coffin, this daughter placed in her hand a lily, and, speaking audibly to her mother, asked her to bring back the lily as a sign for recognition. All this was unknown to the other members of the family. This seems to me to have been a clear case of spirit identity.

To another lady a description by Mrs. Hayter was given of a lad about twenty years of age, but the recipient could not call to mind anyone like it. "But," said the medium, "he calls you 'mother,' and he shows me a gold chain with a locket. On the locket I can see little indentations which were made by this lad when a baby; he used to bite it with his little teeth. Did you lose a baby boy?" Yes, she had lost a child about three years of age, and she still had the chain and locket which the child had played with.

These two cases dispose of the thought-reading theory and the belief that all who receive messages are friends of the mediums.

R. G. CLEMENT.

INTERRELATION OF ALL WORLDS.

With the fact of the continuity of life established upon earth, it would not be possible to estimate the increase in usefulness, to say nothing of joy and peace in the attainment of human ideals on the consequent raising of the standards of perfection, and the sum total of effort upon all fields of expression.

Endeavour would be greatly intensified by this attainment of human ideals or the consequent raising of the its natural reaction in other worlds beyond it, for no man liveth to himself alone. The intricate alliance of individual and even world life is such that grief upon one plane causes its counterpart upon another and yet another, and there can be no such thing as detached relationship upon any plane of life.

All life being interrelated so closely, and space being a term designating so little to the more highly developed consciousness than that of the earth race to-day, it is impossible to affect one world in ever so slight a measure without affecting all others as well. As the one is elevated and developed to a higher plane of understanding, so all worlds are raised in the plan of creation in that exact measure.

—"The Two Worlds of Attraction"
(through ANNE ABBOTT).

O TRUTH! O Freedom! how are ye yet born
In the rude stable, in the manger nursed!
What humble hands unbar those gates of morn
Through which the splendours of the New Day burst!
—J. RUSSELL LOWELL.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

Thousands of people are at present following with the keenest of interest the progress of Mr. Robert Blatchford in his great quest. The "Illustrated Sunday Herald" last week-end again published an article entitled "Spiritualism or Materialism" from the pen of this clear-minded thinker. Here are some of Mr. Blatchford's observations:—

The case for Spiritualism embodies two beliefs. Spiritualists believe that the soul survives death, and that the spirits of the dead can be communicated with by those who are still alive. Nearly all the great religions endorse the first belief, but deny or deprecate the second. Materialists deny the existence of the soul, or at least declare that its existence is unproved and is improbable. I, as a materialist, used to hold that reason and analogy were against the belief in the immortality of the soul. I hope I was wrong, and I am glad to find better evidence and stronger reasons than I expected in favour of my new hope. That is where I stand to-day. Let me try to explain. I used to believe that the personality—the you or the me—was bound up in the structure of the brain. As I have expressed it more than once, that "the brain is the man." Now, if the brain is the man, when the brain dies the man is dead. Memory, conscience, intellect and motion being only readjustments of brain cells, it would follow that when after death the brain falls into decay the I and the you must cease to exist. That was logical enough. But the reasoning appears to have been founded upon an imperfect knowledge of the facts. The brain is not the man; it is the instrument the man uses. Those brain cells are not you and I; they are the tools we need in this brief life to work with. Before we can accept the materialist theory we used to believe we must reckon with the subliminal consciousness—the other self. And it appears to be true "beyond a peradventure," as President Wilson would say, that the sub-self can and does think and feel and act without the brain. That being so, there remains no validity in the claim that the brain is the man. Nor is there any reason that I can discern why a self which can act and think without the brain could not survive and live without the brain: taking with it into another life the personality it had owned upon the earth. Memory, conscience, emotion and intuition appear to be attributes of the subliminal consciousness, and I am not aware that any evidence has been given that the subliminal consciousness is mortal, like the brain.

Continuing, Mr. Blatchford reasons on the tremendous importance of his quest and its relationship to our life here should he eventually be able to see eye to eye with those who call themselves Spiritualists. He writes:—

Let us remind ourselves of the nature of the subject we are considering here. We are considering the question of the immortality of the soul. What does that mean to us? It means more than any earthly victory, or wealth, or indulgence, or glory. It is a conception indescribably and unthinkable magnificent. Did we believe it (for who of the millions professing belief does really believe it?), our lives on this planet would be transformed. How worthless and contemptible would all our petty jealousies, mean vanities and foolish greeds appear! Who would dread death, the death that must to all of us come so soon; who would grieve over a parting that were but the step to a happy reunion? But is it true? Who knows? At least we might listen with courtesy and sympathy to those who believe it. That is all I am asking here: that we shall not scorn all Spiritualists as dupes or weaklings, nor speak contemptuously of books we have not seen. So far my own thought and study have confined themselves to the first great question, of the existence of the soul. If the soul exists, and if there is a life beyond the grave, we may wait in patience for the little while we have to stay, even if communion with the spirits of the dead should be impossible. Convince us that we may be permitted to meet and love our loved ones more wisely, and nothing else is of material consequence in this pleasant but precarious Vanity Fair. Yet one is naturally curious, and the Spiritualists believe they can and do communicate with those beyond the veil. Such communion, if it could be proved genuine, would be irresistible evidence of the immortality of the soul, and is therefore greatly to be desired. So far, I have taken no steps in the quest. But all in good time.

Towards the conclusion of his article, Mr. Blatchford comments on the mystery of Death. He will, of course, know one day the vista that opens before the waking spiritual eye as the material eye closes for ever on material things. Viewed from this side that great moment of change is described by Mr. Blatchford in these words:—

But what most strongly influences me is the change

from life to death. When Shakespeare lay dead he was no longer Shakespeare. Every material atom which was a part of him in life remained to his corpse, but he was not there. That mysterious something which loved and longed and sorrowed and rejoiced had evaporated. There was the brain, with all its re-arranged cells, but not the mind which made a world of its own and peopled it with women and men of its own creation. When "two thousand pounds of education drops to a ten-rupee jezail" has the gallant soul become the helpless prey of an unwashed barbarian sniper? Did a clumsy musket ball annihilate Nelson? It was on the King of Denmark's body, surely, not upon his soul, that his brother's "damned defeat" was made. I cannot believe that death so cheaply buys these mighty victories. What is it we see in the eyes of one who loves us? We are told that the eye seen through a round hole in a mask has no expression. But we know that eyes can speak more eloquently than tongues. And what is a smile? It comes like sudden sunshine on a landscape, lighting up a human face and disseminating joy and beauty. What is a smile? The dead do not smile. Truly on the still face of a dead human there is often a smile, but it is a kind of frozen smile—the ghost or memory of a real smile—and often it is grave, or inscrutable, or even satiric. It is a smile to make one weep.

Last week in this column we quoted some observations made by Mr. George R. Sims in the "Referee" of July 9th in connection with the case of "Jack-the-Ripper," in which Mr. Sims was at variance with Dr. Abraham Wallace. The Doctor has now written to the "Referee" on the matter, and that journal published the letter last Sunday, which reads as follows:—

TO THE EDITOR OF "THE REFEREE."

SIR,—I notice in last Sunday's "Referee" "Dagonet" indicates that my version of the case of "Jack-the-Ripper" is wrong. I obtained certain information from the sensitive who discovered the murderer by psychic means; that, of course, is second-hand evidence, but I know that he was the recipient of the reward offered for the discovery of the criminal. The sensitive is the only individual now living who knows all the details of the mystery, and some day I trust that these may be made public. The report of the Blackheath medical, whose body was found in the river, as being "Jack-the-Ripper" was a mere surmise, and for certain reasons was not contradicted at the time nor since. "Dagonet" makes the statement that "it was impossible for a man whose insanity had reached such a stage as that of the Miller-court murderer to 'live for many years' anywhere." This is mere assumption, for I have known something of the history of insane criminals, having been associated with medical psychology for many years.—I am, Sir, yours &c.,

A. WALLACE, M.D.

London, July 12th, 1922.

In a recent issue of "The Sunday Times" the following letter appeared on the subject of the phenomena of dreams:—

SIR,—The psychology of dreams is being so much discussed that it may be of interest to mention some slight recent experiences in the hope that they will provoke other contributions to a fascinating subject. During a period of considerable strain and ill-health, I have maintained the ability to induce recuperative sleep, to a large extent dreamless; but when dreams have supervened, they have been the reflex of a will to control them and direct them into pleasant, simple paths. The impression made is generally too slight and undisturbing to linger long after waking, but one set is notable. The absence of memorable lines from contemporary verse has evidently become an obsession. Periodically in sleep, new lines, the origin of which I cannot trace, occur to me, evoking great enthusiasm which generally has faded, together with the line, on waking. The latest, however, still ran in my head on waking this morning, and where "The cloisteral peace of Paradise" comes from is puzzling me to-day.

GALLOWAY KYLE.

"The Yorkshire Observer" of July 10th reports: "The other day at the Additional Curates Society's garden party at Heaton, Archdeacon Stanton Jones said something which needs emphasising. 'When a man became a Spiritualist, the one thing that impressed him most was his tremendous passion and zealotism. He wished the same spirit animated many Churchpeople.' Exactly, it is this lack of enthusiasm for God and people and Church which is doing an untold amount of harm to-day. The old cry of Church leaders, 'By no means any enthusiasm,' has still its supporters, of whom the Archdeacon is certainly not one. A hundred and fifty years ago 'enthusiasm' was always used as a term of disapproval, till Wesley showed by his magnificent campaign its use of 'saving power'—saving power not only in the sphere of religion but in that of politics."

MATERIALISATIONS.

By H. BLACKWELL.

In a recent issue of *LIGHT* Sir Oliver Lodge is reported to have said, when denying that his son had re-appeared, "I know of no case in which those on the other side have appeared incarnate here. Of course I am in close touch with Raymond, with whom I have conversations about once a month. . . . He is well and happy over there, but absolutely he has not returned." One wonders whether any clairvoyant has seen him or whether he has been photographed.

As such a strongly worded and widely advertised disclaimer may lead some people to imagine that no satisfactory or fully recognised materialisations ever have taken place, it seems desirable and a duty to the writer, who has had the great privilege of attending many such sances, both here and abroad, to collate a few instances of recognition.

Naturally, evidence awaits upon opportunity, and unfortunately—especially since the war began—mediums for this marvellous phase of mediumship have been exceedingly scarce, at least in Europe.

For the past sixty years materialisations have been known, tested and reported upon by many competent observers, and probably tens of thousands of earnest investigators have had the supreme consolation of seeing, touching and conversing with their loved ones from the Better Land. It is fair to assume that during, say, thirty years of his mediumship, good Cecil Husk must have had considerably over fifteen thousand sitters at his sances, where the invisibles, putting on visibility, conversed with their friends, sang and played upon musical instruments.

Yet the volume lately issued by the S.P.R.* respecting the forty sances with Eva C. states that "Of the so-called physical phenomena, materialisation is probably the rarest and the least credible. . . . Such phenomena have attracted but little attention from scientific men. When Sir William Crookes studied the materialisations which were alleged to take place in the presence of Florence Cook, the scientific world was unmoved except by derision, and indeed the data that were presented did not permit of any confident judgment being expressed one way or the other."

Such is the opinion of this Committee which has presumed to sit in judgment on Sir William Crookes and his most careful and painstaking experiments, held, be it remembered, in his own house and under his own conditions nearly fifty years ago.

LIGHT in a leader in 1910, commenting on the bestowal of the Order of Merit on Sir William, sums up somewhat differently and with justice as follows:—

"Equally valid to-day and for all time is his unique series of observation of the materialisation of 'Katie King,' including the positive proofs obtained that the form of Katie was not that of any person then living on the earth."

The eminent scientist has placed it upon record: "It was a common thing for seven or eight of us in the laboratory to see Miss Cook and Katie at the same time under the full blaze of the electric light," and numerous photographs were taken. At one sance Katie walked about the room for nearly two hours, conversing familiarly with those present, and at other times she amused the children of Sir William by recounting incidents in her earth life.

This phase of mediumship, however, dates further back than 1874. One of the earliest and best writers on Modern Spiritualism, The Hon. Robert Dale Owen, in his

"Debatable Land" gives considerable space to some remarkable materialisations which occurred as early as 1861. The medium was Miss Kate Fox, and the principal sitter a Mr. Livermore, a well-known banker in New York, who was assisted by a celebrated physician and others. The sances were held under suitable test conditions and continued over several years, both the medium and the manifesting spirit often being visible simultaneously. The usual and most frequent spirit visitor was the wife of Mr. Livermore, who, before passing on, had earnestly expressed the hope that it might be possible for her to assure him of her continued existence.

Mr. Livermore describes one of the early sances when the spirit remained in sight for fully half an hour, then rose to the ceiling and slowly descending, vanished.

He says: "There was revealed the full head and face of Estelle, every feature and lineament in perfection, spiritualised in beauty, such as no imagination can conceive or pen describe." Some ten years later in "Startling Facts of Modern Spiritualism," Dr. N. B. Wolfe, of Cincinnati, racily gives his experiences, and it is a most valuable record of the early efforts of the spirit workers. The sances were all held under his personal supervision in 1871-1873, the medium being Mrs. Hollis, who possessed extraordinary gifts and was evidently surrounded by a very powerful band of invisible helpers.

At one sance Dr. Wolfe was within two feet of the cabinet and just about to wind up the musical box when, on looking up, he saw his mother's face in the opening of the cabinet door:—

"I rivetted my gaze upon her for fully twenty seconds, during which time she smiled, bowed, and pronounced my name. All in the room saw and heard the same as I did. . . . To make assurance doubly sure, I said: 'Mother, please materialise your left hand and present it at the aperture.' In a very brief space of time a left hand appeared at the opening, with the forefinger shut at the middle joint. My mother had just such a finger on her left hand. When a child, she received a burn which contracted a tendon and fixed the forefinger of her left hand in that position."

Numerous recognitions took place at other sances, and the Press gave full and fair accounts, treating the subject with the respect its importance demanded.

Dr. Eugene Crowell, in his excellent work on "Primitive Christianity and Modern Spiritualism," gives most interesting particulars as to sances he held with a Dr. Kenney, who although a well known healer, developed strong materialising powers, but for a few months only. Dr. Crowell gives details of many sances, but one must suffice here. He heard the words, "Eugene, shall now attempt to show myself. Ad."

"This last word was the abbreviated name by which we had always addressed my brother-in-law, the full Christian name being Adams. Within ten seconds after this he appeared at the aperture, perfectly materialised; his face in full view, and in every way as natural as when in earth life nine months previously. His wife, like all of us, instantly recognised him, and she declared her conviction of the reality of his presence in the most decided language."

Dr. Crowell's mother then appeared, followed by another brother-in-law, who, being a remarkably handsome man, was readily recognised by his features, complexion and expression.

In the same year Col. H. S. Olcott wrote "People from the Other World," and on the title page appropriately quoted Bacon. "We have set it down as a law to ourselves to examine things to the bottom, and not to receive upon credit or reject upon improbabilities, until there hath passed a due examination." It was dedicated to Alfred Russel Wallace, F.R.S., and William Crookes, F.R.S., to mark the author's admiration of their moral courage in the investigation of spiritual phenomena. It is a carefully written account of sances held in Vermont, August to December, 1874, the mediums being the Brothers Eddy, and it has over fifty illustrations. The manifestations were indeed remarkable. A young lady visitor welcomed her father who was a naval captain, but as he came in mufti she mentally requested him to appear in his uniform. He retired for a moment or two and then returned in full naval dress, with sword and epaulettes. During one evening twelve of the spirits who manifested kindly allowed their height to be measured. It varied from two feet one inch to six feet two and three-quarter inches. At the next

* As a matter of Spiritualistic history it is interesting to know that the first Society for Psychical Research came into existence as long ago as 1851. It was, the comprehensive prospectus states, "instituted by members of the University of Cambridge, for the purpose of investigating phenomena popularly called supernatural. . . . But there are many others who believe it possible that the beings of the unseen world may manifest themselves to us in extraordinary ways and also are unable otherwise to explain many facts, the evidence for which cannot be impeached. The first object then will be the accumulation of an available body of facts. The use to be made of them must be a subject for future consideration, etc." Then follows an appeal to all those who may be inclined to aid them and a careful classification of the phenomena to be studied. The Society attracted a good deal of attention outside its own circle, and many of the members graduated with high honours and also took first-rate positions on leaving Cambridge. The Hon. Secretary was a clergyman.

seance seventeen appeared, from babies to elderly adults. People came from long distances and many were able to return home with the comforting conviction that they had seen and conversed with friends and relatives who had passed through the change we call death.

An excellent clairvoyant described to Mr. Olcott the scene as she saw it. The walls of the apartment became as transparent as crystal and disclosed a multitude of spirits stretching upward and backward—men, women and children gazing at the mortals below. Some of them showered sparks of light, more brilliant than diamonds, over the medium, probably to give him power. Their clothing or covering differed in texture, brightness and colour, but the seance was evidently under the control of one male spirit who gave directions in a commanding manner. The Indians danced while playing musical instruments and many of the sitters were attended by their own spirit friends, some of whom were seen to be kneeling and gazing yearningly into the faces of those they were specially interested in.

In one of Home's seances, Sir W. Crookes and other sitters, saw a form come from a corner of the room, take hold of an accordion and then glide about the room playing the instrument for several minutes. The medium was also seen at the same time. It was at Eddy's Cottage that Colonel Olcott first met Madame Blavatsky, who recognised several of the visitors from the Invisible World as friends whom she had known in Armenia and Southern Russia. She spoke to them in the Georgian and Russian languages, which they fully understood. We now come to more recent times.

In 1902 the writer, during a visit to Washington, attended several seances at which Mrs. Keeler was the medium. At one of them my dear mother came out of the cabinet, also an uncle and two other spirit friends. These had all previously been photographed with me in London by Mr. Bournell, and were, with other relatives, again photographed during my stay in Washington, thanks to the mediumship of Dr. W. M. Keeler.

One of the sitters at Mrs. Keeler's house was an aged physician, who eagerly advanced to the centre of the room as an old lady came forward and called him by name. A fond embrace, a whispered conversation for a few minutes and then Dr. H., turning to the other sitters said, "My dear wife and I used to sing together and if you would wish it we will try one of our old songs of the long ago." Delightedly we begged them to proceed. That quavering duet from both sides of the veil stands out as the most pathetic and wonderful incident in the whole of my psychic experiences. He joined his well loved wife a few years later and has since been photographed more than once. We corresponded for several years, and, as per the promise he volunteered, he has on two or three occasions greeted me in London. A Washington barrister, Mr. Wood, who, by the bye, had received five different spirit portraits of his wife, was also in the circle. His eldest boy materialised to him, and together they sang, "Scatter Seeds of Kindness." Some years after, this gentleman came on a visit to London, and was my guest. Knowing that he would thoroughly appreciate a good materialising seance I took him to that shabby little house in Peckham, where could be witnessed more marvellous scenes than in the whole of the theatres of mighty London. Mr. Husk having passed into the trance condition and the usual controls having opened the seance, several of my friends appeared, and, with others, spoke a few sentences. Then my friend was asked to stand up, when he was heartily greeted by his boy who then turned to me. Having welcomed him, I asked him whether he could sing like he did when last I saw him. "No, Mr. Blackwell, at least not to show at the same time as there is not sufficient power." The face then vanished and the luminous card was dropped, but out of the darkness again rang out the wholesome counsel, "Scatter seeds of Kindness for your reaping by and bye," in which he was accompanied by his delighted father. At another of Mr. Husk's seances at which I was present the spirit people spoke in seven different languages, and Browning, the poet, who had already been photographed, came to me and, in reply to welcome, he vigorously confirmed a previous message, "Ah! no Sludge now." At another time my father and my niece materialised in the full form, but this was at a private seance. A retired Indian officer another day carried on an animated conversation with his old native servant in Hindoostani, and several foreigners round the table, including a Chinese gentleman, greeted and conversed with their friends from the Beyond in their native languages.

Madame d'Espérance, in a highly appreciative account, stated in *Light* that at one seance with Mr. Husk she heard nine different tongues spoken, which included Swedish by a friend of hers. At other times my old friend, Mr. Andrew Glendinning, came and gave a loving greeting to his daughter, and my brother-in-law to my sister, after two of our oldest friends had appeared and spoken to us. Mr. W. T. Stead, absolutely life-like, greeted me in his kind and hearty manner, "Well, friend Blackwell, you have had a good deal of cold water thrown upon your efforts respecting Spirit Photography, but never mind, persevere, persevere. Don't forget, upward and onward." This reminds me it should not be overlooked that before passing on, Mr. Stead wrote a splendid article on "Materialisation" in his "Review of Reviews," in which he states, "I saw my son's face and

heard his voice." Subsequently he controlled his father's hand and wrote out a most interesting and informing account of the process: "I was built up as in a kind of plaster cast around my spirit body. Of course my spirit body was there but it could not have supported my solid head and bust. . . . For the full materialisation it is necessary to draw from other auras than that of the medium. The spirit artificers use the aura as raw material; they thicken and condense it, and mould it at will."

One of the prettiest sights I remember was at seances usually held fortnightly at the house of Mr. Glendinning, the medium being a private lady and somewhat buxom. Mrs. G., tall and erect, generally manifested. Leaving the cabinet, she would advance about a dozen feet to where we were seated round a circular table. Her objective was naturally her husband, whom she caressed, and frequently would undo his waistcoat and rub his chest; as he suffered from bronchitis the pure magnetism and massage relieved him considerably. His daughter, who appeared as about fifteen years of age, would gracefully and joyously flit with light and airy movement to where her father was seated. After affectionately kissing the old man she would playfully place her fair young face on his beautiful white hair, the two forming a charming picture. An opal lamp was in general use, and frequently the friends would pass round the table and touch those sitters in whom they were specially interested. Curiously a little boy was the spokesman for all, and occasionally he would proceed to the organ and manipulate the pedals while another friend of the family, a young man, played the airs. They would then approach the cabinet and slowly dematerialise. Harry was a cheerful little conversationalist, and I still retain a small piece of spirit drapery obtained by Mr. Glendinning at one of those marvellous re-unions. It is like a fine butter muslin and yet I have frequently seen it materialised close to me. The same effect is seen in some psychic photographs.

The musical box, distinguishable by patches of luminous paint, was often played high above our heads, and flowers taken from off the sideboard were given as mementoes and sometimes actually placed in our button-holes by the fair visitants. Seances were also held in my own home in the course of years with six different mediums, one of whom, Mr. Miller, gave his only seance in this country, and with wonderful results. At one, where good old David Duguid was the medium, thirteen spirits made their appearance, inclusive of my mother. The most remarkable were a series given by the spirit workers for the especial purpose of being photographed. The medium was not a professional but a friend of mine who then (1909) possessed this rare gift to an extraordinary degree, as the forms would, under suitable conditions, suddenly appear close by his side when he was seated or chatting with his friends. Using four cameras simultaneously, and in the presence of witnesses, I obtained excellent photographs of my father, mother, niece, several of Mrs. Glendinning and various other friends. The likeness in all is exceedingly good, and in each one the sensitive is visible by the side of the spirit sitter. In several cases the spirit visitor, somewhat unfortunately, manifested as in an existing portrait, thus proving that a duplication is no evidence whatever of fraud. Last year, at the first seance given by Miss Besinnet in England, my sister, who had previously been photographed by Mr. Hope, materialised her face, which I instantly recognised. Afterwards, in the direct voice, she expressed her pleasure at coming, alluded to the photograph, sent a message to her family, and then said, "Bella is here but could not show herself." This lady was her lifelong friend. Some readers may perhaps be surprised and sceptical as to some of these experiences, but as Camille Flammarion says in "The Unknown," "It is unscientific to assert that realities are stopped by the limit of our knowledge and observation."

FRANCIS THOMPSON AND CHATTERTON.—A correspondent writes giving a story concerning Francis Thompson, the poet, as told in Wilfred Scawen Blunt's "My Diaries." It seems that Thompson once attempted suicide. He bought a large dose of laudanum and divided it, taking half, with the intention of taking the other half directly after, but he had a vision of Thomas Chatterton, the boy poet who comforted him and reminded him how on the morning of his own suicide a letter had come from a publisher which would have relieved him, so Francis Thompson was saved from suicide by the vision. The story is not new to us, but we are uncertain how far it can be authenticated.

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"MIDSUMMER NIGHT'S DREAM."

After a day of parching heat and blinding splendour, the night has fallen. The last crimson rapture of the sunset has passed, and the moon, which in the bright hours floated like a small, white cloud in the sky, is filled with golden radiance. It is as though some pallid ghost had become transfigured as an angel. Gone are the glare, the dust and the heat. Droop-headed flowers and flagging leaves are reviving in the coolness and the dew. In the dim blue overhead, where still linger faint traces of the rose and pearl of the sunset, a few stars flash and throb, as though something of the fervent heat of the day had passed into their tiny spheres. But, apart from the moon and stars, the night has a mellow lustre of its own—a summer twilight that will last until dawn and sunrise. It is a night full of glamour, and even now that it grows late, we have no desire to steep our senses in forgetfulness. It is no sacrifice at such a time to forgo for a while the "honey-heavy dew of slumber," as Shakespeare called it, and to keep a brief vigil in the outer world. For the hours pass lightly under the open sky, and the air is full of spells. Something deeper in the nature of things than buds and petals has opened to the radiant influences of the summer, and "voices of the night," more intimate than the notes of nocturnal birds or the whisper of leaves have called to us. And so we walk abroad, through lanes full of cool, dark shadows, and fragrant with the mown hay and the sweet breath of the clover and honeysuckle. Under the night skies, it may be, we shall gain some fragment of inspiration denied to those who have made an orderly retreat to the shelter of couch and curtains.

We think of many things as we ramble onwards. And first there flow into our minds the words of the "good grey poet," Walt Whitman:—

I am he that walks with the tender and growing night;
I call to the earth and sea half hid by the night,
Press close, magnetic, nourishing night,
Night of the south wind, night of the large, few stars!

There is something strangely maternal about Nature at this time. Like some great benign mother she seems, full of caresses for her children. Assuredly Whitman must have felt this when he wrote of "magnetic, nourishing night." It is a great thought, this motherhood of Nature, though few of us are able to escape far enough from what R. L. Stevenson termed our Bastille of Civilisation to realise the idea in all its intensity. That, indeed, is the message of the summer night. And it has another, which again is expressed in the words of Whitman, whose large utterance has to our thinking most perfectly clothed it:—

The efflux of the soul is happiness,
I think it pervades the open air, waiting at all times;
Now it flows into us, we are rightly charged.

"The efflux of the soul is happiness"—what a message for those fretful and restless folks that are for ever crying out about the vanity of things. Hurried and distracted by the thousand clamorous appeals of work and pleasure, they have no time to possess their souls. For such it is, "Lo, here!" "Lo, there!" all the time, and never "Stand thou still awhile that I may show thee the word of God"—the word that is uttered so often in night and silence.

As we pass along, observing the swelling masses of foliage, the luxuriance of flowers and grasses, the ripening fruit and grain, yet another thought comes to us—the divine prodigality of Nature, her wondrous profusion. God's almoner, she scatters her blessings right royally. "Thou crownest the year with Thy goodness, and Thy paths drop fatness," cried the Hebrew poet filled with the same thought. Truly it is not Nature that stints and grudges, hoards and "corners." All the blessings and benisons, the inspirations of peace and hope and happiness which she rains down through this gracious night are freely given alike to the humblest or the haughtiest of her children. It needs but that the soul should "untrammel," escaping, if only for a time, "the infection of our mental strife." But how hard is that for most of us, children of towns, doomed to minister to the needs—or the fancied needs—of a clamorous age that is only just beginning to realise the claims of the spirit so long suppressed and stifled by the material side of things. We have heard much of the necessity for a "return to Nature," and clearly a great deal of the malady of the age has its roots in the departure from the ways of the Great Mother. All the pastoral peoples, the open-air races, pictured the hills and woods as the haunts of fairy folk—elves and pixies, fauns and dryads. But as the thoughts of men grew more material, they lost these gentle traditions—the fairies departed. With the march of materialistic science notice of ejection was served not only on the fays and elves, but on spiritual beings of all kinds. How could one concentrate one's mind on the work of factory, counting-house, study or laboratory, if these unsettling faiths were allowed to remain? The poets lamented, as well they might, for angels and spirits and the elfin folks were amongst the inspirations of their thought life. Not one "affable familiar ghost" was to be left to them! But the unseen world broke through the boycott, and our modern spiritual movements recognise not only the power and presence of

human spirits, but even in some cases the reality of elemental souls, the prototypes of the nymphs and elves around which the ancient world wove so many of its picturesque legends. Fanciful it may be, but the idea of "elementals" has about it something pleasant. It is at least better than blank negation of invisible beings.

As we turn homewards our thoughts revolve around an appropriate theme, "Midsummer Night's Dream." There is, we feel, a kind of parable in it. We picture Materialism (such of it as remains to-day) in the part of Titania, the fairy queen. It is a strangely incongruous part, but the idea is necessary to the purposes of the allegory, so we will try to imagine it. Now, just as Titania, after her quarrel with her lord, Oberon, the fairy king, was by a magic spell caused to fall in love with Bottom, the weaver, so to our thinking has Materialism, under the lure of the older science, been estranged from the Soul and enamoured of Mortality. We recall how Oberon, returning to his queen, removed "the hateful imperfection of her eyes" and she awoke restored to her right mind. So assuredly it will yet be with Materialism. We can picture it at last awaking from its fond illusion, and exclaiming (with Titania):—

"What visions have I seen!
Methought I was enamoured of an ass!"

The allegory is far from complete in the form of its presentation, but it will serve.

And so we return, through the shadowy lanes, filled with a penetrating sense that we have been walking to-night under skies.

whose constellations
Light up the spacious avenue between
This world and the unseen.

D. G.

THE SPIRITUAL SENSES.

It is said that the discarnate spirit, in proportion to its progress, possesses a new power of perception compared with which the five senses of the earthly experience are merely rudimentary. We have already a hint of such a faculty in our power to feel a person's character or the psychic atmosphere of a building devoted to any special purpose. Not only may our sense of colour and of form, our susceptibility to the mystic message of music, be immeasurably refined and intensified, but we may be able to receive impressions of a character and quality the mere existence of which was never before even suspected—a new range of facts on a new level of consciousness.

"Spiritual things are spiritually discerned." As there are people who are colour-blind or totally without an ear for music, so there are agnostics (the real ragged poor, to whom should go out our deepest compassion) whose spiritual side is dead. The silver trumpets sound on every side, but there is no answering vibration in their deaf souls. Others know a wealth of spiritual impressions which flood the soul, altering its whole attitude and relation to everything that is. God alone knows what that consciousness may become in the course of man's age-long unfolding, how the spirit may progressively thrill with immediate knowledge and experience of His beauty and love, or how that awareness may transfigure and bless the soul. The tower of the church rising through the blue smoke in every village testifies that the awakening has begun in many a heart, and week by week the wise will make their way to those sacred aisles in the hope that, in spite of many disappointments, they may enlarge and deepen that mysterious faculty in which they know full well lies the true hope and joy of mankind.

—From "The Wonders of the Saints," by the Rev. F. FIELDING-OULD, M.A.

THE JEW AND PROPHECY.

I once heard a flippant person ask a Jew why some people were so eager to prove that the British were descendants of the Lost Tribes—"What distinction would it be to have sprung from the Lost Tribes?" The descendant of Abraham looked amazed and replied, "Why, your nation would inherit the Promises!"

Belief in the Promises has given dignity, courage and patience to the Hebrew race. They may be patriots without a country, religionists with their ancient shrine demolished; they may see Zion laid low and Jerusalem robbed of her beauty and greatness, but the predictions of the vision-seeing prophets remain as the solace and comfort of the pious Jew in every land. Though the Books of the Prophets were written for the Hebrew race, they contain lessons for humanity at large. They are books of philosophy, books of maxims and books of the highest spiritual teaching. The visions therein related are so rich in symbolism that the imagery is applicable to every phase of human experience and aspiration. Modern psychics may dream dreams and see visions, but the vision-seeing prophets of the Old Testament remain, after the lapse of centuries, unsurpassed for marvellous experiences and the vivid power of narrating them.

—"Psychic Phenomena in the Old Testament," by SARAH A. TOOLEY.

WIRELESS: SOME FACTS AND SPECULATIONS.

HOW WIRELESS WAVES AFFECT BIRDS.

By C. H. COLLINGS.

A very singular thing has been stated lately in the Press; not only singular, but, assuming its substantial truth, of far-reaching importance. It appears that, of all unexpected incidental results, transmitting stations for wireless telegraphy, or rather, the Hertzian waves radiated therefrom, have actually been affecting the flight of homing birds! Not (as one might have supposed) by some essentially physical—however subtle a physical—effect, but seemingly by the operation of the etheric waves upon the consciousness of the birds *via* that subtle nervous mechanism of theirs which tells them without fail whether their direction of flight be right or not. As a recent writer remarked:—

It is strange that an unseen influence, manipulated by man, can deflect the sure, instinctive flight of the birds. Nevertheless, it is a fact that our feathered friends are disturbed in a singular way by the wireless waves. Gulls appear to be the principal sufferers, but large numbers of doves are in some way prevented from finding their way home when there are wireless stations in the line of flight. This strange phenomenon is attributed to some effect of the ether waves not yet understood.

We are compelled, I think, to assume that ether pulsations as such have no access to pure mental or submental consciousness *per se*; some delicate nervous mechanism must act, as it were, as a "transformer." Such also, doubtless, is the intermediary part this necessary mechanism already plays between the bird as subjective entity and those currents of natural terrestrial origin whose existence constitutes the *raison d'être* of such mechanism, and whose influence and bearing determine the direction of the bird's flight—to whom, indeed, they are external and in a sense objective. In "wireless" language, then, the bird's organic receiving mechanism tuned to natural earth currents gets more or less "jammed" by human-produced Hertzian waves superimposed on those terrestrial waves upon which it depends to some extent for guidance in flight.

Apart from its electrical aspect, the problem becomes a very interesting study in the subtler side of anatomy, and physiological chemistry. Some nerve centre or group of such, corresponding perhaps in function to the complex nerve fibres that ramify through the antennae of the insect (such as the bee and the ant), must be specially developed for this purpose. Perhaps the pineal gland may be the centre; here we find a tangible link with the endocrine or ductless gland system, which in turn leads to considerations as to the question of the chemistry of diet and the part played by members of the Halogen group, such as Iodine; and again, the possible relation of the rare "earths" to the functioning of these mysterious centres of consciousness. All this leads up to the inevitable consideration that in man there must be corresponding anatomical centres—probably considerably atrophied—and, therefore, corresponding potential functional powers. To put it another way, telepathy, *e.g.*, must turn upon the existence in the brain equally of a suitable nervous "sending" and also "receiving" apparatus, a definite cell-group; and if there is anything at all in the foregoing speculations, scientific feeding, or the administration of the right chemical elements in a form compulsory of absorption, should lead in many cases to perhaps surprising developments. Thoughts along this line clear up the mystery of water and metal divining; the diviner, like the bird, possesses in active working order (not merely latent) a nervous receiving mechanism that responds in his case to the specific radiations of water or of the metals.*

Practical entomologists might find it of interest to study the effect of Hertzian waves upon ants and bees, especially the very short waves.

I will conclude with brief mention of certain corollaries.

In the next war, so far from universal wireless communication being the rule, for practical purposes there will be no wireless. The earth's ether will simply be "jammed" by both sides, and that will be the end of that. Hence, cable development should be pressed strenuously forward.

It seems equally likely that some form of Hertzian wave—or combination of such—may be developed of a nature to act upon the human sympathetic nervous system and thus throw the persons so acted upon temporarily out of gear as regards their power of conducting difficult or unusual mental processes or work—such, for example, as the complex co-ordination required in difficult staff work. Of course, corresponding counter ether-waves might neutralise this, or suitable defensive screens be devised,

but the nature and utility of such counter action would turn upon the possession of pretty accurate knowledge of the nature or secret of rhythmic combination of the initially-transmitted waves. Without such knowledge things might become very awkward for the people attacked in this subtle manner.

To take another instance: The supposed Martian attempts at wireless communication with the earth are noted for a very singular feature; not only are they of an enormous wave-length, estimated as 150,000 metres, or about five times the length of the terrestrial maximum; but they stopped *suddenly*. (I understand these have been recently repeated.) The inference is, the action of consciousness of some sort or other behind them. Yet not necessarily Martian, or other non-terrestrial planetary consciousness: I think it is quite possible that these waves emanated from—I will not say human, but nevertheless—terrestrial—sources. But—and this is the point—from *another plane than ours*. Shortly, from the world of the astral, remote from and yet inter-penetrating and contacting our objective physical one at all points. That world, I think it safe to assume, is peopled with multitudinous entities, or multitudinous races, even, of such entities, of strange and often formidable powers: friendly, it may be to mankind, again, it may be inimical. Are they, or some of them, seeking contact with us *before the destined time*? These thoughts may be mere piffle: let us hope they are. But suppose it happens that they are even partly true?

THE FALSE VALUES OF MATERIALISM.

One of the most troublesome effects of pronounced egoism is inversion. The phenomena of inversion are manifest throughout life and they are especially in evidence in a "highly developed" form of civilisation. They are indications of degeneracy and decay. Roughly they may be described as the subordination of substance to form, of spirit to matter. One of the most obvious illustrations of an inversion is to be found in the inordinate importance, one might almost say reverence, attaching to money in the every-day life of a modern community. Or to express it somewhat less invidiously, the supreme domination of the economic sphere. Money, as we know, is a practical and convenient instrument for the commercial exchange of property and services, and for the measure of their market values. Within the economic sphere, and maintained for its proper purpose as an exchange medium and as a measure of that with which it is commensurable, there need be nothing invidious in the use of money. Money is not, however, confined to its proper function or sphere. To many, even in the economic world itself, money is not a means but an end. With others, who are better able to understand the true function of money in its proper use, the economic side of life has so extended its influence and scope that, although the crudest form of the inversion is avoided, it has evolved and transformed itself into an inversion more subtle and dangerous. Commercialism has crept into the spiritual aspect of life. Goodwill, in its true meaning a spontaneous recognition of mutual thought and interest, becomes a marketable commodity, and an attempt is constantly being made to measure with money that with which it is altogether incommensurable. Spiritual insight and understanding are not purchasable by money, which is more often than not a positive hindrance to their growth; and when they are developed they are in no wise for sale. Property, a mere instrument of welfare in a material sense, has come to be regarded as the very essence of welfare itself. Obvious as such inversions must be to the thoughtful, it is by no means an easy matter to get wide recognition and understanding of the process. To a great majority, who in this sphere are strongly emotional, any effort to get an instrument subordinated to its right purpose is taken as an attempt to deny the value of the instrument altogether, and to suggest that forthwith we can do without it.

From "Free Will and Destiny," by St. GEORGE LANE FOX PITT.

THE NATURE OF RELIGION.

Miss L. G. Williams writes:—

Apropos of the discussion on the nature of Religion in the current issue of LIGHT, I would offer this brief definition: "Religion" (ligare, ligature, etc.), is that which ties a man to his goal, so that he feels bound to go always in the right direction and is pulled up short when he errs. The ultimate goal of every man is, of course, the centre of creation, the Heart of God, and all human spirits must draw nearer and nearer to each other as they progress towards that goal. Spiritualism reveals to me in a marvellous way the stage of that journey after we leave the physical body; it gives us ever-brightening visions of our goal, and is therefore the most powerful aid to religion that it is possible to conceive.

They ply their daily toil with busier feet
Whose secret souls some holy strain repeat.

—H. VAUGHAN.

* I have found that the natural emanations of zinc, acting through a small intervening air space, actually inhibit the multiplication of *Bacillus coli* in the culture medium (milk) within a small but sharply-defined area.

ECTOPLASM AND VAUGHAN'S "FIRST MATTER."

Sir Oliver Lodge has put on record some further considered opinions regarding ectoplasm in a letter to a private correspondent, and *LIGHT* has been permitted to publish extracts therefrom, the gist of which is as follows: (1) It is material stuff drawn from a medium; (2) it is "temporarily animated, moulded and manipulated by something from the next order"; (3) this "something" does not of itself appeal to our senses, but is genuinely real none the less; (4) It is conceived by Sir Oliver Lodge as having an ethereal embodiment, which embodiment is the protoplasm of the next world; (5) it assumes ectoplasmic material—as we assume clothes—"for the purpose of demonstrating its existence and powers to our material senses." It follows herefrom: (1) That the animating "something"—understood of course as intelligence and not impossibly as a incarnate human being—manifests at séances in the psychic or astral body, which has no visibility *per se*, except perhaps to the psychic eye of a clairvoyant; (2) that the protoplasmic substance of which this body is formed bears such a relation to the material ectoplasm exuded by a medium that the latter can be assumed or put on to render the former visible by earthly eyes; (3) that "tangible and visible ectoplasm" is not animate until it has been so assumed. These are exceedingly clear propositions, and we trust that they interpret rightly what Sir Oliver Lodge calls his "present working hypothesis." They appear to set aside a suggestion formulated by his correspondent, namely, that ectoplasm "has its forms of poly or amoeba, protean in their changes and re-actions." We are led back in this manner to a description of the First Matter in Alchemy which has become famous suddenly in these recent days. When the whole works of Thomas Vaughan were edited for the first time in 1919, the editor of the "Occult Review" was the first to point out—"Notes of the Month," July, 1919—that Vaughan's description of the occult *Prima Materia* was in singular correspondence with Mme. Bisson's account of substance disengaged from the body of the medium Eva C. in the phenomena of materialisation. The latter was described: (1) As "a fibrous mass, torn or perforated"; (2) having "irregular streaks and curious thread-marks"; (3) heavy to the touch and also damp and cold; (4) adhering at times to the hands of those who touched it. Vaughan compares his First Matter to (1) a "laxative, unstable, incomposed substance"; (2) a "slimy, spermatic, viscous mass"; (3) "obscene to the sight but much more to the touch"; (4) "almost a living thing," having indeed (5) "some portion of life, for Nature doth produce some animals out of it." Vaughan claimed to speak from direct experimental knowledge, and the analogy instituted by Mr. Ralph Shirley between the First Matter of materialisations and the Hermetic prime substance not only produced a considerable impression, but was the subject of comment and development both here and on the Continent. Now, it is to be noted that although Vaughan called his mysterious substance the "sperm of the great world," and suggests, as we have seen, that it might generate spontaneously, it was for him more accurately "the mother of all things," thus postulating a father, who is termed "sulphureous fire" the two being in the respective positions of agent and patient. We are reminded at this point of Dr. Gustave Geley's "unity of organic substance," plus an organising and directing force, at the back of which is a directing intelligence. But at the back of Vaughan's universal active and passive there was the eternal intelligence of God. If we can suppose for a moment that the alchemist came to know of his First Matter under circumstances analogous to those which have discovered ectoplasm to modern psychical research we shall have to admit also that he regarded the one as Dr. Geley regards the other, that his views concerning it did not differ from those of Sir Oliver Lodge and his working hypothesis, or in other words that all three testify in their records to one and the same thing in one and the same way. The two great modern observers are only on the threshold of discovery and may go much further, or, alternatively, others will follow them. Vaughan also stood upon a threshold but with far less equipment for research, and those who venture to read his cryptic record will find the most extravagant reveries mixed up with what may be an essential root of fact.

—From "The Occult Review," July, 1922.

OUR ANCESTORS.—M. E. T. refers to the estimated number of ancestors calculated on a certain number of generations, and the probability that this would ensure a proportion of Jewish blood in all cases, and a consequent descent from Abraham. The error of this reasoning is that until recent years a comparatively small percentage of the population travelled outside this country, and an equally small number entered from abroad. Consequently in most cases it would be found that inter-marriage reduced the actual lines of ancestry to a comparatively small number and that Abraham is not responsible for as much as the letter would suggest.

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QUESTIONS AND ANSWERS.

Conducted by the Editor.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

NOTE.

Will intending enquirers study this page in order to see that any question they propose to send has not already been answered. We are always glad of comments or of information that may usefully supplement the answers given.

THE CHURCH AND PSYCHIC INVESTIGATION.

P. GARLAND asserts that the authority of the Church is against psychic experimentation, and he wonders whether, under such circumstances, investigation can be right? The sanction or disapproval of the Church cannot be taken as a final or conclusive test of right or wrong. The Church persecuted Galileo. She has also just canonized Joan of Arc, burnt as a witch by her own Bishops. History repeats itself, and the Church will probably in the future again recognise truths which she at present denies.

SPIRITUALISM IS NOT NECROMANCY.

A. M. denounces Spiritualism as Necromancy, and enquires whether there is any defence to such a charge. Spiritualism is the belief in: (1) Continuous life after death as taught by Jesus Christ. It has been aptly described as "The union of those who love in the service of those who suffer." This is more like pure Christianity than anything else. (2) It is the belief in the possibility, under certain circumstances, of communion between ourselves and those in the next state of existence. True methods of communication bear the same relation to necromancy that the miracles of Moses bore to those of Pharaoh's magicians. And it may further be said that necromancy, as being so-called magical rites with corpses, can have no possible connection with spirit communion, which means converse with human spirits who are even more fully alive than ourselves.

PSYCHIC EVIDENCES, GENUINE AND SPURIOUS.

M. A.—There is hardly anything which cannot be imitated, consciously or unconsciously. Even in the natural world there is what is known as pseudo-morphism—a spurious imitation of genuine things as in the case of crystals. Doctors tell us of diseases which so closely resemble other forms of disease as to be distinguishable only by the experts. So what you write of "psychical delusion" and its possibilities is not only reasonable but true. People delude themselves and "create their own spirit visitors" sometimes. But the sceptic who on the strength of admitted deception affirms that all psychic phenomena are spurious is as wide of the mark as the credulous type of Spiritualist who "puts everything down to spirits." The

fact is that in Spiritualism there are genuine things as well as spurious imitations. This is the only reasonable basis to stand upon in psychic investigation. In our case it is the outcome not only of the study of much literature on the subject but of many years of personal experience and observation. No one who has had no knowledge of the possibilities of fraud and delusion in these matters can stand secure. It has been well said that the man who only knows his own side of a matter knows little even of that.

CONJURERS AS PSYCHIC INVESTIGATORS.

J. MORTON.—Do not be too severe on the conjurers. Naturally they are piqued by the suggestion that there are forms of "physical phenomena" which it is beyond their skill to duplicate. Remember the contest between Moses and the Egyptian magicians. We know of several conjurers who not only admit but affirm the reality of some forms of the supernormal. Several of them are convinced of the genuineness of clairvoyance. Mr. Maskelyne, we believe, was one of these. Others we can speak of from personal knowledge, even amongst those who give exposures of Spiritualism on the stage. In his reminiscences given some years ago in the "Strand Magazine," Mr. David Devant tells how a palmist once prophesied that he would one day be proprietor of a theatre in the West End—"a place with a lot of lights in front of it." He found later that she had given a rough description of St. George's Hall as it now is. He became its managing director, although at the time of the prophecy he had no expectation of ever earning his livelihood in that way.

REINCARNATION.

M. BENSON.—You ask why P. H. F., in his recent article "Planes, Spheres and States," treats reincarnation as "forbidden ground." Hazarding a guess, we should suppose that it is because the subject is a vexed one and usually awakes hot controversy. Our own attitude towards it in these pages is that it is unproven—a speculative doctrine, and therefore of no practical interest. There are many arguments for and against it, but the wise attitude, it seems to us, in default of proof, is an open mind. As to the evidence from spirit communicators, we find that some believe in it and some do not. The other world is as human as this and has the same varieties of mind and outlook. Reincarnation is taught, as you say, by certain schools and in many different forms—some of them mutually incompatible. If it is ever shown to be a fact in Nature, then arguments, pro and con, will be needless.

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ANSWERS TO CORRESPONDENTS.

C. VERNON.—We have your letter and your communication to the editor of your local paper. As you say it is a very small matter, and is of no special interest to us. Any reminders you make should be brief and to the point, qualities we do not observe in the letter you send us. It is best to let these contentious matters subside. Stirring them up by reprisals and counter-attacks only aggravates the mischief.

L. M. S. (Willesden Green).—We hope to be able to print some at least of the manuscript addresses and articles of the late Dr. Powell.

NEW PUBLICATIONS RECEIVED.

"The Occult Review" (July).
 "Psychic Science" (July).
 "Theosophy" (July).
 "The Beacon" for July. Basil Blackwell, Oxford.

SUNDAY'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Levensham.—*Lines Hall, Lines Grove.*—Sunday, 11.15, Mr. Cowlan; 2.45, Lyceum; 6.30, Mrs. Beaumont Sigall.
Croydon.—*Harrowood Hall, 36, High-street.*—11, Mr. Percy Scholey; 6.30, Mr. Harry Boddington.
Brighton.—*Athenum Hall.*—11.15 and 7, Mr. A. Lansley; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15, Mr. Ernest Cager.

Church of the Spirit, Camberwell.—*The Guardian Office, Harri-street, Camberwell Town Hall.*—July 23rd, 11, open service; 6.30, Ald. D. J. Davis, J.P.

Holloway.—*Greenvale Hall, Greenvale-road (near Highgate tube station).*—Saturday, 7.30, whist drive in aid of Building Fund. Sunday, 11, Mr. Wm. North, address and clairvoyance; 7, Mr. Geo. Prior; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mr. and Mrs. Brownjohn, address and clairvoyance. Free healing: Thursday, 5-7, children only; Friday, from 7, adults. Please note: Saturday, 29th inst., whist drive will be replaced by a Grand Garden Party and Fête, commencing 3 p.m., at 9, St. Mary's-road, N.1 (3 minutes from tube and tram, Highbury Station). Programme includes: Wireless telephony; open-air whist drive, etc. etc. Teas at model restaurant; light refreshments and ices. Full provision against weather. Admission, by ticket, 1/- (children, 6d.) obtainable from hall, or post-free from "S. C." Secretary, 728, Holloway-road, N.19, together with full details.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, the Rev. J. W. Potter. Wednesday, 8, spiritual healing class, Mr. Harold Carpenter. Thursday, July 27th, 8, service with clairvoyance by Mr. Austin.

Stephens's Bush.—73, *Beckton-road.*—11, public circle; 7, Mr. G. Mower. Thursday, Mrs. Golden.

Peckham.—*Lawrence-road.*—July 23rd, Mrs. A. Jarrack. Thursday, 8, Mrs. B. P. Great, from Columbus, Ohio.
Beaux Park.—*Staffordbury Hall, adjoining Beaux Park Station (Down Side).*—Sunday, July 23rd, Mrs. Anderson.
Watling Spiritualist Mission.—17, *Warwick-street.*—July 23rd, 6.30, Mrs. C. O. Hadley. July 29th, Mr. Cager.

St. Leonard's Christian Spiritualist Mission (bottom of West Hill, St. Leonard-on-Sea.—To-day, Saturday, psychometry. Sunday services at 11 and 6.30. Monday, 3, clairvoyance.

Central.—141, *Hugh Hollows (endometer, Burg-street).*—Friday, July 21st, Mrs. Neville. 29th, Mrs. Graham Kent.
Forest Hill New Society.—*Forest Hill Hall, Englewood-street, Devonside-road.*—Sunday, 23rd, 6.30 p.m., Mr. G. Brown.

Mrs. Joy Senn, author of the "Ministry of Angels," will minister to the sorrow-stricken and others in need of spiritual help, at 17, Westbourne Park-road, between 3 and 6 p.m., Wednesday and Sunday excepted, by appointment only.

FAREWELL TO MRS. MARY GORDON.—Mrs. Mary Gordon, who is leaving for America on August 2nd on a lecturing tour, is to be entertained at a Farewell Social and Dance at Mariner Hall on Monday, July 24th. Her many friends will welcome this opportunity of showing their goodwill to this well-known speaker and medium. Particulars will be found in our advertising columns.

MR. HAROLD CARPENDER.—Before a highly appreciative gathering at 22, Princess-street, Cavendish Square, on Sunday afternoon last, Mr. Harold Carpenter delivered the last of the present series of his Spiritual Addresses. These beautiful services, which are fortunate in having the assistance of so distinguished a medium as Mr. A. Weisman, whose wonderful impressions at the points are the delight of all, are to be resumed on October 1st.—L. C.

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DO you fully realise the solemn and tragic fact that any relaxation of charitable effort on your part—on the part of the "Save the Children Fund"—implies the death-warrant of thousands of innocent babies, boys and girls, whose fault and misfortune is that they have been born into a world laden with sorrow and suffering!

How many of us have yet, despite all that we have read and heard, sufficiently comprehended that, babes in arms, children of the tenderest years, boys and girls verging towards manhood and womanhood, are being sacrificed—victims to a doom which, through their impotence and sheer helplessness, they are powerless to avert

Think of those wistful eyes—deep sunk in hollows—fired over with the glassiness of impending death, think of those poor, stunted frames, of those protruding bones—mere shadows of once humanity, scarce able to stand or crawl—and

ASK YOURSELF THE POINTED QUESTION:

Have I not a Divinely inspired Duty to perform? Must I not obey the Redeemer's mandate and, in a very actual and literal sense, feed these abandoned bairns, who, lacking my charity, must perish and wither away before the bud of life can blossom.

In the name of all that is holy and religious it is imperative that every Christian heart should graciously and liberally respond to the cries of these starving little innocents, or otherwise the holocaust will become more hideously high, and the scythe of the relentless Reaper must mow down myriads more.

And it costs so little just to provide sufficient plain and sustaining food to cheat the grim reaper of his waiting prey. A few pounds given now spells LIFE to numbers—but delay and hesitation just as surely proclaims DEATH.

Yours is a solemn position—yours is a sacred duty. Here you have the privilege of being God's own almoner—of undertaking a task which your Christian training has taught you—oh, old be the proudest pleasure of your life. Can you ignore this great CALL TO DUTY?

The Save the Children Fund, The Russian Famine Relief Fund and the Society of Friends Fund, realizing how stupendous the task of relief is and the need for co-operation have agreed to work together under a JOINT COMMITTEE of representatives of each Fund with Sir Benjamin Robertson as Chairman.

Do not hesitate—do not pause—because each instant's delay means another life sacrificed! Send now, immediately, ALL YOU CAN to—

LORD WEARDALE, Chairman of Committee of "Save the Children Fund," (Room 70b), 42, Langham Street, Great Portland Street, London, W. 1.

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